

# THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XVII

Philadelphia, February, 1929

No. 5

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TIVES, CHESTNUT HILL, PA., will be regarded as the  
perpetual endowment of a free bed in this charity.



# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

## Object

1. To promote Unity of Diocesan Life
  - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
  - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
  - (a) By publishing reports and appeals.
  - (b) By recording current news and events.

VOL. XVII, No. 5

PHILADELPHIA, FEBRUARY, 1929

Fifteen cents a copy  
One dollar a year

## The Bishop's Page

### DEAN SCARLETT'S ELECTION

At the Special Convention held on January twenty-second, the Rev. William Scarlett, Dean of Christ Church Cathedral, St. Louis, was elected Bishop Coadjutor of the Diocese of Pennsylvania on the first ballot. There was a wonderful spirit of unanimity in the Convention and it is the earnest hope and prayer of the Bishop, Clergy, and Laity of the Diocese that Dean Scarlett will accept the election.

The past record of Dr. Scarlett speaks for itself. He has great gifts as a leader and has had a rich experience in the Ministry. We will all be fortunate if he accepts the election and eventually becomes our Diocesan. In the name of the whole Diocese—Bishop, Priests, and Laity—I pledge to him hearty welcome to our hearts and homes and our loving co-operation in all his work in the Master's Kingdom.

When we appointed the Convention for January twenty-second we did not realize that it was the same date as the Convention at which the present Bishop was elected, so it is quite a coincidence that Dean Scarlett was elected on the same day and also on the first ballot.

### MISSIONARY APPORTIONMENT

For many years our Diocese has claimed that the apportionment of the National Council was not based on an equitable scale. At the last General Convention a Committee was appointed to study the subject of the apportionment and the quota, and after careful consideration recommended a new basis for the scale of apportionment. In this new table the apportionment of this Diocese is greatly reduced. It is true that no system has yet been devised either for assessments or apportionments that is ideal, but the new basis comes much closer to being fair than any heretofore used. As it was adopted by the General Convention after careful consideration by a Committee, and our Diocese is now apportioned on this new basis by the National Council, our Executive Council has used the same basis for our own Missionary apportionments.

To make it clear to all our Clergy and Vestrymen we may say that the National Council apportions to

our Diocese a definite sum, made up by taking the current expenses of each Parish and Mission and applying to them the scale adopted by the General Convention. The Diocese in turn apportions this amount to the Parish or Mission, using the same scale for Diocesan Missionary work.

If any Parish or Mission fails to pay its apportionment, then the Diocese fails unless the amount is made up by some other Parish or by individuals. As the General Convention has adopted this table, it comes to us with authority and we earnestly hope that every Rector and Vestryman will give it careful consideration and advise the Bishop or the Executive Office that, using their best efforts, they hope during the year 1929 to pay the apportionment in full. If any Rector and Vestry, after careful consideration, believe that they cannot raise this apportionment, we should be notified of their impossibility to raise the amount, with the reasons for it and a statement of what may be expected. In such cases the Bishop or Executive Council or the Executive Secretary or Field Department will have to make appeals for extra pledges from others who have already pledged their apportionment in full.

Though there are some Parishes in this Diocese willing to give such assistance to their weaker brethren and who pledge more than their apportionment, they naturally claim that it should only be given to Parishes and Missions where the people are financially unable to meet their own obligations. Most of these Parishes and Missions are those composed of wage earners where there are no communicants able to give in large sums for the Missionary work of the Church.

### GIFTS TO CATHEDRAL

We call the attention of our readers to an interesting article in relation to the presentation by Mr. Wm. Ellis Scull of a number of most interesting ecclesiastical articles to the Cathedral, which have been temporarily loaned to the Art Museum, where they will be on exhibit. The exhibit will be kept in the custody of the Museum until we have a proper place in which to house them on the Cathedral property. Mr. Scull has been one of the most earnest advocates and untiring workers



for the development of the Cathedral system in this Diocese. We all deeply appreciate his latest gift.

### PRE-LENTEN CONFERENCE

The Clergy of the Diocese will as usual meet with the Bishop on the Monday before Ash Wednesday at Holy Trinity Church. The celebration of the Holy Communion will be 11 A. M., followed by addresses Luncheon will be served in the Church House at 1 o'clock. It is hoped that all the Clergy of the Diocese will be present.

### NATIONAL COUNCIL QUOTA OF \$229,000 FOR DIOCESE IN 1929 IS ACCEPTED

Confident of the whole-hearted co-operation of the clergy and congregations of all parishes and missions of the Diocese doing their utmost towards meeting the quota figure assigned to the Diocese for maintenance of the General Church in 1929, the Executive Council of the Diocese at its January meeting decided to accept the figure of \$229,000 which the National Council had designated as Pennsylvania's share.

In the ten years that the existing system of apportioning to each Diocese its share of the maintenance of the General Church has been in operation the 1929 figure represents the smallest quota that has ever been given the Diocese. In the opinion of the Executive Council and of our Bishop it more nearly represents the amount which the Diocese may be expected to raise under the system of basing apportionments on the amounts which parishes and missions spend on themselves.

For years our Diocesan officers have felt the method of determining our quota figure was not being equitably applied as compared with other Dioceses. As a result our Deputies to the General Convention of 1925 brought the matter to the attention of the Convention. It was shown that our Diocese was reporting as expenses items not reported by other Dioceses. The 1925 Convention referred the subject to a special committee as a consequence of which, when the apportionments for the Triennium beginning with 1929 were assigned, Pennsylvania's position was virtually accepted as the correct one.

### SUPPER CONFERENCE OF G. F. S., MARCH 7

The fourth annual Social Service Supper-Conference will be held Thursday evening, March 7th, at the rooms of the Churchwoman's Club, 134 S. 22nd Street. In line with the study of Africa and Africans which is being featured in all G. F. S. programs this winter, the conference will consider "The Negro in Philadelphia," approaching the subject from a social service point of view. Speakers will be announced later.

### NOONDAY LENTEN SERVICES

The programs for the Noonday Lenten Services are published in this issue. We desire to call attention to Thursday evening meetings in the Church of St. Luke and the Epiphany, similar to those held last year. Some of the addresses will be given by visiting Bishops and others by eminent Presbyters.

Last year these services were attended by large congregations, and it is hoped that those who appreciated them will bring other members of their congregations so that we can have the Church filled at every service.

### Some Interesting Financial Results of 1928

With the closing of the books of the Diocese on January 16, 1929, for the year 1928, the following results are shown:

#### Remittance to the National Council

The Diocese pledged for maintenance \$185,000 and an additional \$15,000 if possible, making a total of \$200,000. It was necessary to make a special appeal for the additional \$15,000, all of which was secured and the Diocese has paid its pledge of \$200,000 in full.

#### In the Diocese

The Diocese has been able to pay all its diocesan obligations incurred in 1928. We began the year with a net overdraft of \$8,485.05. This has grown to approximately \$12,000 when we closed our books on January 16, for 1928. The increase in the overdraft of \$3,514.95 was due to failure on the part of a few parishes to pay their expectations in full, and the Diocese was obliged to advance sufficient funds to pay its pledge of \$185,000 to the National Council. However, several of these parishes have promised to make good their balances which the Diocese had to advance and it is believed that the overdraft will be greatly reduced. If all the expectations had been paid in full the Diocese would have been able not only to pay the National Council in full but would have had a small balance in the Treasury when its books were closed.

#### Diocesan Campaign Fund for Missions and Institutions

In the January, 1929, CHURCH NEWS, the Bishop has given a summary of the work done, what is under way, and what is yet to be done, as well as details of receipts and expenditures, to date. A report giving the record of two years' progress has been mailed to the pledgors of the Campaign. A large number of these reports are on hand at the Church House, and will be mailed to anyone making request.

#### CONFIRMATIONS DEC. 30

##### TO JAN. 20, INCLUSIVE

|      |                                |
|------|--------------------------------|
| Dec. |                                |
| 30.  | Good Shepherd, Germantown... 9 |
|      | St. Titus, Elmwood... 12       |
|      | Holy Trinity Chapel... 13      |
| Jan. |                                |
| 2.   | Holy Innocents, Tacony... 20   |
| 4.   | Annunciation... 4              |
| 6.   | Trinity, Oxford... 10          |
| 6.   | Trinity, Crescentville... 10   |
| 9.   | House of Prayer... 13          |
| 11.  | St. George, Venango... 27      |
| 13.  | Emmanuel, Kensington... 5      |
| 13.  | St. Nathaneal... 26            |

|     |                             |
|-----|-----------------------------|
| 16. | St. John Free... 35         |
| 18. | St. George, Richmond... 15  |
| 20. | St. Gabriel... 17           |
| 20. | Christ, Franklinville... 11 |
| 20. | St. Cyprian, Elmwood... 5   |

Someone has found it a great help, in connection with the children's Lenten offering, to send a letter to the parents when giving the mite boxes to the children. This is especially useful in communities where there is not much religious knowledge. The letter explains a little about the meaning of Lent and tells the purpose of the offering.



## Election of Dean Scarlett as Bishop Coadjutor

BY THE REV. GEORGE COPELAND

At the Special Diocesan Convention held in Holy Trinity Church, Philadelphia, on Tuesday, January 22nd, the Very Rev. William Scarlett, LL.D., Dean of Christ Church Cathedral, St. Louis, was elected Bishop Coadjutor of the Diocese on the first ballot. Dr. Scarlett received 115 clerical and 71 parish votes, a comfortable margin in each order.

After a celebration of the Holy Communion at 9.30 o'clock, Bishop Garland called the Convention to order and asked for nominations. Dean Scarlett was nominated by the Rev. L. N. Caley, D.D., who, after giving a short sketch of his career, spoke of the splendid qualifications that he possessed. The nominee, he said, had had unusual success as a preacher to men and as a friend and adviser of college students, among whom he was exceedingly popular. Both in Phoenix and in St. Louis, the two cities where practically all his ministry had been spent, he had taken a keen interest in civic affairs, and had attained prominence not only as a Churchman but as a citizen. In the Diocese of Missouri he had manifested a deep concern for the small missions and country parishes, and had exhibited such broad sympathy and tolerance that there had been a noticeable lessening of feeling between clergymen of different types of Churchmanship. Dr. Caley read from letters which Bishop Stevens of Los Angeles and the Rev. Mr. Washburn of Kansas City had written in commendation of him. In addition he said that he had every reasonable assurance that if elected by a large majority Dean Scarlett would regard it as an imperative obligation to accept the Coadjutorship, because it would be a call from God.

The name of the Rev. Gilbert E. Pember, Rector of St. Michael's Church, Germantown, was then placed before the Convention by Dr. Mockridge. In presenting Mr. Pember, Dr. Mockridge commended him to the delegates as one who had worked in the Diocese for fifteen years, who had during all that time held a prominent place in its activities, having been a member of the Executive Council and a Deputy to the General Convention, and having won high regard throughout the Diocese for his ability, fairness, good sense, and the success with which he had carried to completion many important enterprises. His wide experience in Diocesan affairs had made him unusually well acquainted with its business and with the clergy.

Dr. Wallace Conklin presented as a candidate one whose name was new to most members of the Convention, the Rev. Granville M. Williams, Rector of St. Paul's Church, Brooklyn. At the outset he said that Dr. Williams was a mem-

ber of the Society of St. John the Evangelist, an Anglo-Catholic Order, whose members had rendered distinguished service to the Church. He described the nominee as a young man in his early forties, a man of great physical vigor, accustomed to hard work; of a deep spirituality, tolerant, friendly and charitable. Mentally, he considered him unusually well equipped, being learned in two such widely separated fields as mining engineering and psychology. In his ministry he had shown marked ability as a preacher, writer and missionary. Dr. Conklin assured the Convention that his candidate would consider an election to the Coadjutorship in the nature of a challenge and a command; and he brought a laugh from the delegates when in closing, he designated Dr. Williams as an "inexpensive man," who, because of the simple manner of his life and the discipline of his order, would not find it necessary to make any burdensome financial demands upon the parishes for his support.

The only other nominee was the Rev. Charles C. Harriman, D.D., Rector of St. Peter's Church, Albany, New York, who was named by Rev. A. E. Clattenburg, D.D. In a few words Dr. Harriman was described as a man who had for sixteen years successfully administered that important parish, and who was so broad in his sympathies that he would be able to work harmoniously with all types of Churchmen in the Diocese.



Very Rev. William Scarlett, LL.D, Bishop Coadjutor-elect

After the nominations were closed, Dr. Mockridge moved that the Convention go into a Committee of the Whole for the purpose of discussing these names and getting more information about them; but when Dean Taitt pointed out that such a procedure would be likely to end in discord and ill feeling the motion was almost unanimously lost.

After prayers and the singing of the Veni Creator the Convention proceeded to ballot, with the results shown in the accompanying table.

When the result was announced and the Gloria in Excelsis had been sung, Bishop Garland arose and in a very impressive little speech thanked the delegates for coming in such goodly numbers to this, the fourth election of a Coadjutor. He also expressed his pleasure with the choice of Dr. Scarlett, whom from the very beginning he had considered the outstanding presbyter of the Church outside of the Diocese of Pennsylvania, and whom he had preferred for a Coadjutor if no one from the Diocese could be elected. He then appointed the following committee to notify Dean Scarlett of his election: Rev. Messrs. Jefferys, Caley, and Newton, and Messrs. Bonsall, R. S. Morris, and G. W. Pepper.

It was an interesting occurrence that Bishop Atwood, under whom Dr. Scarlett served for eleven years as Dean of the Cathedral at Phoenix, was sitting in the Chancel during the Convention and had



the pleasure of seeing his former Dean elected to the Coadjutorship of the Diocese in which he himself is now serving, assisting Bishop Garland with Confirmations.

The single ballot which resulted in the choice of Dean Scarlett follows:

| NAME                  | CLERGY<br>VOTE | PARISH<br>VOTE |
|-----------------------|----------------|----------------|
| William Scarlett..... | 115            | 71             |
| G. E. Pember.....     | 24             | 19             |
| G. M. Williams.....   | 48             | 16             |
| C. C. Harriman.....   | 7              | 4              |
| N. B. Groton.....     | 1              | ..             |
| Robt. Johnston.....   | 1              | ..             |
| C. E. Tuke.....       | 1              | ..             |
| H. C. Robbins.....    | ..             | 1              |

#### GOOD SHEPHERD, ROSEMONT, TO OPEN CHURCH DAY SCHOOL

Formal announcement is made of the opening next fall of a Church day school in connection with the Church of the Good Shepherd, Rosemont.

During the first school year, which begins Tuesday, September 17, 1929, plans are being made for instruction in all subjects from grades one to seven, inclusive. The scope of the curriculum will be regularly enlarged every year until, within three years, the work of the school will embrace the whole range of elementary and secondary education.

Classes in each grade will be limited to twelve boys. Thus, the school will never enroll more than about 150 boys.

The system of education will be a modification of the Dalton plan, which will permit each boy to proceed at a rate in keeping with his mental ability, without regard to the progress of others in his grade. Thus, in each subject, as soon as a pupil shows clear evidence of mastery of the work assigned for that grade, he will be given, in that subject, the work of the succeeding grade. The bright boy will in this way be able to do one of two things:

(a) He will be ready for college earlier.

(b) He will be able to master a trade, or become deeply versed in an art such as music, painting, etc.

The slower boy can never, under this system, "repeat." There will always be progress commensurate with his ability.

For a year or two classes will be held in the Parish House of the Church of the Good Shepherd.

The school athletic grounds are located on an eleven-acre tract on the estate of Stanley G. Flagg, Esq. Mr. Flagg, a leading layman of the Diocese, has given the school the free use of the tract.

The Rev. Charles Townsend is Rector of the parish. Religious instruction will be under his supervision. One of the Holy Cross fathers is expected to assist

with religious training for a few weeks after the opening of the school.

The Rev. D. Carl Colony, assistant to Father Townsend, is the headmaster of the school. All communications should be addressed to him in Rosemont, Pa.

#### LENTEN PREACHING MISSION

Under auspices of Diocesan Commission on Evangelism, Church of St. Luke and the Epiphany, Thirteenth Street below Spruce, Thursday evenings in Lent at eight o'clock.

Invitations and Acceptances to date comprise:

February 14.—Rev. Robert Norwood, D.C.L., Rector, St. Bartholomew's Church, New York.

February 21.—Rev. Allan Pearson Shatford, D.D., Rector, St. James the Apostle, Montreal, Canada.

February 28.—Rev. David M. Steele, D.D., Rector, St. Luke and Epiphany, Phila.

March 7.—Rev. W. Russell Bowie, D.D., Rector, Grace Church, New York.

March 14.—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington.

March 21.—Rt. Rev. Charles Woodcock, D.D., LL.D., Bishop of Kentucky.

#### CHURCH FARM SCHOOL

##### REPORT FOR YEAR 1928

The 1928 annual report by the Headmaster of the Church Farm School to the Board of Trustees and Board of Managers gives the following information:

"Following the plan of last year's report, may I give you some statistics concerning the school.

"We have the same number of boys as last year, 105, and the cost of running the school for the year is about \$80,000, so that the average cost per boy runs between \$775 and \$800, which again is the same figure as last year.

"This is encouraging, because you will notice from the financial report that salaries have jumped nearly \$4000, while the cost of the school for the year is about the same. In other words, we have been able to effect economies throughout the school, to take up the necessary increase in salaries.

"I attended a meeting of Headmasters during the Christmas holidays and heard at least a dozen men say that the salary item on their budget was at least 60 per cent of the whole cost of running the school, whereas, ours is less than 50 per cent. I also learned at this meeting held in connection with the founding of a new school in the Diocese of Delaware, that there are many things we should do for our teachers in the way of care, pensions and convenience, besides paying them a larger salary.

"Last June we graduated nine boys, our largest class. Our present sixth form has the same number. Our fifth, fourth and third forms each have fourteen or more

boys. I am trying to raise the age limit by selecting boys who have passed their twelfth birthday, but I find it a rather difficult procedure. The great need seems to be for ten-and eleven-year-old boys.

"Our tenth anniversary was the red letter day in the history of the school. As I have said, our largest class was graduated, our Chapel was consecrated and two splendid gifts announced. The last of the cottages, to be known as Catherwood, and the splendid gift of an organ for the Chapel from Mr. and Mrs. Taylor. I believe that this gift will be the means of attracting many people to the school and we hope to enlist the interest and support of many more people.

"During the past year, three legacies have been left us: the first, the gift of Mrs. Martha Hay for \$5000; second, the gift of Miss Mary Schott for \$1000; and then the wonderful gift from Mr. Lloyd of \$50,000. These sums will be added to our endowment and they encourage us to believe that in due time other legacies will come to us which will finally give us an adequate endowment.

"In addition to these legacies we received from the Diocese the sum of \$25,000 as the second payment from the Diocesan Fund to reduce our mortgages.

"One may well pause and consider how wonderfully we have been blessed during the past year; in fact, it seems too good to be true.

"I want, at this time, to express my appreciation of the work that the Board of Managers do for our school. I find your advice and counsel to be very helpful in the conduct of the school and your words of encouragement help me over many a rough place. Your financial assistance is invaluable, for you now give to the school, through contributions and scholarships secured through your friends, the sum of \$25,000 a year, and to put it rather mildly, that is the difference between having a school and not having a school.

"You may feel at times that your work isn't as interesting as it might be, but may I assure you I would be helpless without it.

"May I thank the Boards of Managers and Trustees and especially the Bishop of the Diocese for the truly wonderful support and encouragement given me.

"Faithfully yours,  
"CHARLES W. SHREINER."

Our patience will achieve more than our force.—Burke.

"Live and let live" is a good maxim, but "live and help live" is a better.

#### PARISH WORKER WANTED

Cheerful disposition, not over thirty, full time, chief duties visiting and young people's guilds, \$100 a month. Woman willing to reside in Germantown preferred. Address "North Phila. Rector in care of Church News, 1016 Arch Street."



## Schedule of Noonday Lenten Services in Central City

### BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut Streets,  
12.30 Daily)

February 13 (Ash Wednesday).—Rt. Rev. Julius W. Atwood, D.D., former Bishop of Arizona.

February 14.—Rt. Rev. Thomas J. Garland, D.D., LL.D., D.C.L., Bishop of Penna.

February 15.—Rt. Rev. John G. Murray, D.D., LL.D., Presiding Bishop of the Church.

February 16.—Rev. Wm. Newman Parker, Rector, Church of The Epiphany, Sherwood.

February 18-23.—Rev. Allan Pearson Shatford, D.D., Rector, St. James the Apostle, Montreal, Canada.

February 25-March 1.—Rev. R. N. L. Strider, D.D., Bishop Coadjutor, West Virginia.

March 2.—Rev. Wm. B. Beach, Rector, Church of Our Saviour, Jenkintown, Pa.

March 4-9.—Rev. Joseph Newton, D.D., Litt.D., Rector, Memorial Church of St. Paul, Overbrook.

March 11-15.—Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 16.—Rev. Malcolm E. Peabody, Rector, St. Paul's Church, Chestnut Hill.

March 18-22.—Rt. Rev. Charles Woodcock, D.D., LL.D., Bishop of Kentucky.

March 23.—Rev. Floyd Tomkins, Jr., Assistant Rector, Church of the Holy Trinity.

March 25.—(To be announced later.)

March 26-28.—Rev. Francis M. Taitt, D.D., Rector, St. Paul's Church, Chester, Pa.

March 29 (Good Friday).—Rev. George C. Foley, D.D., Professor, Divinity School of Philadelphia.

March 30.—Rev. John R. Hart, Jr., Ph.D., Chaplain, Penna. Diocesan Assembly, Brotherhood of St. Andrew.

### ISSUE CHARTER FOR NEW BROTHERHOOD CHAPTER

On January 14th, the National Council of the Brotherhood of St. Andrew issued a charter to a new Chapter organized at Free Church of St. John, Philadelphia, with thirteen members. The officers are: Assistant Rector, Rev. R. R. Windley, 7027 Oakley St.; Director, Walter Hall, Jr., 913 E. Schiller St.; Vice-Director, Raymond Funk, 6145 N. Fairhill St.; Secretary, Edw. R. Hartley, 2964 Kensington Ave.

"Rise in the strength of God,  
And face life's uphill way;  
The steps which other feet have trod  
You tread today."

### OLD CHRIST CHURCH

(Second Street above Market, 12.30 Daily)

February 13 (Ash Wednesday).—Rev. Louis C. Washburn, S.T.D., Rector, Christ Church.

February 14-15.—Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

February 16.—Rev. Arthur C. Carty, M.A.

February 18.—Rev. Rufus M. Jones, D.D., Haverford College.

February 19.—Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

February 20-21.—Rt. Rev. Frank DuMoulin, D.D., LL.D., Rector, Church of The Saviour.

February 22.—Rt. Rev. Thomas J. Garland, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

February 23.—Rev. Robert J. McFetridge, Rector, Church of The Redemption.

February 25-27.—Rev. M. P. G. Leonard, D.S.O., Head of Toc H. in England.

February 28-March 1.—Rev. John W. Suter, Jr., National Department of Religious Education, New York.

March 2.—Rev. William T. Metz, Priest-in-Charge, St. Gabriel's.

March 4-8.—Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity Church.

March 9.—Rev. Henry S. Gehman, S.T.D., Principal of High School.

March 11-13.—Very Rev. D. Wilmot Gateson, Dean of Pro-Cathedral of the Diocese of Bethlehem.

March 14.—Rev. William B. Beach, D.D., Rector, Church of Our Saviour, Jenkintown.

March 15.—Rev. Francis M. Taitt, S.T.D., Rector, St. Paul's Church, Chester.

March 16.—Rev. Frederick B. Halsey, Priest-in-Charge, St. Ambrose.

March 18-20.—Rev. Wallace E. Rollins, D.D., Professor, Virginia Theological Seminary.

March 21-22.—Rev. Lewis Gouverneur Morris, D.D., Rector, Calvary Church, Germantown.

March 23.—Rev. William Roulston McKean, Assistant Minister, Christ Church.

March 25.—Rev. Benjamin N. Bird, Rector, St. Asaph's, Bala.

March 26.—Rev. Nathaniel B. Groton, Rector, St. Thomas' Church, Whitemarsh.

March 27.—Rev. Francis C. Steinmetz, D.D., Rector, St. Mary's Church, West Phila.

March 28.—Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Phila.

March 29 (Good Friday).—Rev. Louis C. Washburn, S.T.D., Rector, Christ Church.

### ST. STEPHEN'S CHURCH

(Tenth Street above Chestnut, 12.30 Daily)

February 13 (Ash Wednesday).—Rt. Rev. Thomas J. Garland, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

February 14.—Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

February 15.—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's.

February 16.—Rev. Robert O. Kevin, Assistant, St. Stephen's.

February 18-22.—Rev. J. Howard Melish, Rector Holy Trinity, Brooklyn.

February 23.—Rev. H. St. Clair Hathaway, Dean, Pro-Cathedral, Phila.

February 25-March 1.—(To be announced later.)

March 2.—Rev. Richard H. Curley, Rector, St. Martin's, Radnor, Pa.

March 4-8.—Rev. Luke M. White, D.D., Rector, St. Luke's, Montclair, N. J.

March 9.—Rev. Charles Henry Long, Rector, Zion, Phila.

March 11.—(To be announced later.)

March 12-13.—Rev. Rufus M. Jones, Haverford College.

March 14.—(To be announced later.)

March 15.—(To be announced later.)

March 16.—Rev. Joseph Manuel, Chaplain, Episcopal Hospital, Phila.

March 18-22.—Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 23.—Rev. John L. Hady, Rector, Gloria Dei (Old Swedes), Phila.

March 25-29.—(To be announced later.)

March 30.—Rev. Robert O. Kevin, Assistant, St. Stephen's.

### HOUSE OF PRAYER Y. P. F.

#### AID IN PARISH WORK

The Young People's Fellowship of the House of Prayer are looking forward to a banner year during 1929. The following officers, elected at the December meeting, took up their duties on Tuesday, January 15th. Frank Owens, President; Donald Ross, Vice-President; Ella Albertson, Treasurer; and Marie Bauer, Secretary. Many young people are becoming interested in the organization and its work. In addition to the jobs of helping reduce the mortgage on the Parish Building, the next big job is to help the rector, the Rev. Dr. Gernand, form the Parish Fellowship. This will be a Senior organization to the Y. P. F., to which anyone over twenty-five years of age may belong. It is believed an organization of this type is needed to bring the men and women of the Parish into greater Fellowship and a more thorough knowledge of God's great love. The first meeting of this group was held on Jan. 30th.



# The Church News

Official publication of the Protestant Episcopal Church  
in the Diocese of Pennsylvania

Editor-in-Chief.....THE REV. GEORGE COPELAND  
Managing Editor.....MR. SAMUEL H. WARNOCK  
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EDITORIAL OFFICE—Church House of the Diocese of Pennsylvania, 202 S. 19th  
Street, Philadelphia  
BUSINESS OFFICE—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street  
Address all subscription and business correspondence to "The Church News,"  
1016 Arch Street

TERMS: { Single Numbers.....15 cents  
Annual Subscriptions (by mail).....\$1.00  
25 or more copies to one address.....Each, 50c. a year  
Advertising rates on application to the Business Manager

PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

## LENTEN OPPORTUNITIES

Our Church requires during Lent "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

The character of the abstinence is not stated, nor are "extraordinary acts and exercises of devotion" defined. Traditionally the abstinence has been applied to food, amusements, and social festivities. The acts and exercises have been attendance at extraordinary services, classes and meetings.

Insofar as these have led to devotion they have been justified. The Order of Holy Communion includes offerings as an act of devotion—and a Lenten offering has usually been made. Of late years this has been unduly stressed by our Church Schools, particularly so as to be almost an end in itself with elements of competition and commercialism attached to the effort in the strenuous attempt to enlarge it. The devotional element of such extraordinary acts and exercises is open to grave question.

But it is beyond question that an offering is an integral part of devotion, that it is an expression of devotion, that it is a product of devotion, and therefore forms a proper part of the extraordinary acts and exercises required in Lent.

Devotion is stimulated by interest and knowledge. Therefore stress should be placed on religious education, especially during Lent; on teaching the art and meaning of prayer, the meaning of membership of the Church, and the obligations of such membership. These obligations include knowledge of and relation to other Christians in our midst and to others who are not Christians, wherever they may be. In other words, the obligations in Church membership include Missionary Education, which is a traditional Lenten exercise. Then the devotion to the Church, stimulated by the knowledge acquired, is bound to result in material expression, *i. e.*, in offering—larger and larger as the devotion grows more and more intense. "You can give without loving," but we are anxious to discourage that kind of giving. "You cannot love without giving"—we are making every

effort to increase love for God by our pupils and ourselves, and thus the offering for the Church is bound to grow.

The General Convention undertook certain work for Christ in the world. The Dioceses are under obligation to enable that work to be performed by means of their offering to the National Council. The Parishes in the Dioceses are under obligation to enable the Dioceses to make their offering to the National Council. And consequently each member of the Parish is under obligation, as a loyal member, to do his or her utmost to enable the Diocese to enable the Council to carry on the work undertaken by General Convention.

The Lenten offering in this Diocese is an expression of devotion to the extent of approximately \$70,000.

The Lenten offering in the whole Church marks the devotion of members of Church Schools to the extent last year of \$524,000.

Let us adopt as the chief objective for Lenten work—Devotion to our Blessed Lord and His Church. Then engage in "extraordinary acts and exercises" which will express that devotion of which the offering is a practical part.

## A DESOLATE HOUSE

In the matter of Evangelism it may be that the Episcopal Church did not know the day of her visitation and her house is left unto her desolate. We lost two of the greatest opportunities God has ever given any Church when we failed in the eighteenth century to keep the Wesleyan Movement within the Church of England, and when, one hundred years later, we had learned nothing by experience but let the Salvation Army slip out of our grasp. It is entirely possible, and indeed quite probable, that both of these tragic losses could have been prevented had our leaders been statesmen as well as theologians, and we can see now that if we had lived in the days of our fathers we would not have been so blind. In his marvelous sermon on "The Way to Peace," preached last November in Canterbury Cathedral, Bishop Brent, our great Statesman-Bishop, charges that "the Methodists were driven out of the Church by its indifference," and Harold Begbie in his *Life of General Booth* intimates that after William Booth had been rejected by the Methodists, who were as blind in dealing with the Salvationists as the Bishops had been in dealing with them three-quarters of a century before, the Salvationists were in a particularly receptive mood to overtures from the Church of England, but the opportunity to absorb them was let go by, never to return.

But while the past is irreparable, the future is still our own. And we are face to face with the questions, "What shall we do with Buchmanism as an Evangelistic movement?" and "What are we going to do to reach the ever-swelling throng of non-church goers?" Monell Sayre, who takes much of his recreation making political speeches on street corners and in front of factories, and who knows intimately the social and religious conditions in the great industrial district surrounding New York,



says that the most serious situation confronting the Church and the nation is the fact that these working people are hardly touched at all by any religious body, either Catholic or Protestant. His hope is that the Divinity Schools will train men for this special work, just as they now train men to evangelize the other heathen people in China. No doubt they can help.

We expect more, however, from the concerted efforts that are now being made by the Committees on Evangelism in our several dioceses. Bishop Garland has already appointed our Committee and they are organizing for work. We bespeak for them the hearty support of all the people in the diocese. This is a most important work they are inaugurating; nothing can be *more* important than to fulfill the Church's mission to preach the Gospel to every creature. We have been passing through the greatest age of Church-building the Christian world has ever seen: our new churches are more beautiful, their furnishings more splendid, their services more ornate than ever before. Now we should enter on an age of Church-filling. Too often our Churches are like the jungle, luxuriantly beautiful, but untrodden by the feet of men. What avail is the most lavish decoration and the most prodigal display if the house of God is desolate of men and women? The common people heard *Him* gladly.

### THE COUNTRY OF BEULAH

A much esteemed contributor to this paper has written that age is compelling him to curtail his activi-

ties and that henceforth most of his time must be spent sitting in the corner of his room. We are sure that that will be a very bright corner, for his mind has not curtailed its activities, his soul never sits idle, but ranges through the spheres of thought, virile and strong as of old. There will come a day, says Isaiah, when at eventide it shall be light. Such days are those of a godly old-age, like the closing days of Simeon and Anna. Not every gray head and furrowed brow is so blessed. There is neither beauty nor light in the last, terrible days of poor, foolish King Lear, who reaped in age the whirlwind he had sown long before. But old-age can be both beautiful and useful. It should be what Bunyan calls it, the country of Beulah, whose air is very sweet and pleasant, where weary pilgrims on life's journey rest and "solace themselves for a season before crossing the river." And as they walk in this land it is possible for them to "have more rejoicing than in parts more remote from the kingdom to which they were bound." Here the King has planted orchards, and vineyards, and gardens for the refreshment of the pilgrims, and here they may walk in the King's walks and tarry in the arbors where He delights to be. Here the world does not claim so much of their time and thought and energy, but they have time to be silent, and to think, and to listen to the voice of God.

Such an old-age will be that of our contributor. What an inspiration it will be to the young, and how helpful to all who are still bearing the burden and heat of the day!

## Schedule of Special and Stated Meetings for February

Following is a list of scheduled meetings of various organizations, departments and committees of the Church in the Diocese to be held in February, according to dates filed at the Church House.

Where places of meetings are not otherwise designated the meetings will be in the Church House, 202 So. Nineteenth Street, Philadelphia.

### WEEKLY MEETINGS

Mondays.—Clerical Brotherhood, 11.30 A. M.; during Lent, 11 A. M.

Wednesdays.—Woman's Auxiliary officers, 12.30 P. M.; Mission Study Class, 2.30 P. M.

Thursdays.—Church Normal School, 5.15 P. M. and night.

### SPECIAL MEETINGS

Monday, Feb. 4.—Dinner Meeting in interest of St. Luke's Hospital, Tokyo; Bellevue-Stratford, 7 P. M.

Tuesday, Feb. 5.—Rev. Samuel M. Shoemaker, Jr., addresses meeting of Clergy.

Thursday, Feb. 7.—Interdenominational Dinner, Twentieth Anniversary Phila. Federation of Churches, Scottish Rite Temple, 6.30 P. M.

Monday, Feb. 11.—The Bishop's Annual Pre-Lenten Conference with the Clergy, Holy Trinity Church, 10.30 A. M.

Tuesday, Feb. 19.—Dinner Meeting under auspices Diocesan Field Dept. for Rectors and Lay Representative of parishes and missions; Penn Athletic Club, 18th and Locust, 6 P. M.

### MONTHLY AND OTHER STATED MEETINGS

First Monday.—Dept. of Missions, 4 P. M.; Church Training and Deaconess House, 11 A. M., 708 Spruce St.; Church Community House, Morrisville, at Morrisville, 8 P. M.

First Tuesday.—Church Home for Children, 11 A. M.; Standing Committee, 4 P. M.

First Wednesday.—Colored Committee of W. A., 10.30 A. M.; Diocesan Committee of W. A., 10.30 A. M., Holy Trinity Parish House; Senior Members G. F. S., 5 P. M. and night.

Second Monday.—Church Schools Commission, 3.30 P. M.; House of Holy Child, 2.30 P. M.; Jewish Committee, 2.30 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; St. Agnes House, 4.30 P. M.;

Female Episcopal Benevolent Society, noon, 2210 Sansom St.

Second Wednesday.—Domestic Committee of W. A., 10.30 A. M.; Italian League, 10.30 A. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Dept. Religious Education, 3.30 P. M.; Church Club, Supper, 6.30, meeting, 8 P. M.

Third Tuesday.—City Mission, 4 P. M.

Third Wednesday.—Foreign Committee of W. A., 10 A. M.; Trustees Church Farm School, 3 P. M.

Third Friday.—Church Periodical Club, 10.30 A. M.

Fourth Monday.—Dept. Christian Social Service, 3.30 P. M.

Fourth Wednesday.—Indian Hope Committee of W. A., 11 A. M.

Fourth Thursday.—Episcopal Hospital Managers, 4 P. M.

He who waits to do a great deal of good at once, will never do any.—*Dr. Johnson.*



## JANUARY MEETINGS OF CONVOCATIONS

[No meetings of the Chester Convocation or Norristown Convocation are held in January.—Ed.]

### GERMANTOWN CONVOCATION

The Convocation of Germantown held its mid-winter meeting on Tuesday, January 15th, in the handsome church and commodious parish house of St. Mark's, Frankford, where its members were hospitably entertained by the Rector, the Rev. Leslie F. Potter, the Vestry and the ladies of the parish. The Rev. Francis C. Steinmetz, S.T.D., Rector of St. Mary's, West Philadelphia, preached an eloquent sermon from the text, "I am the Light of the world," in which he referred to the beauty of the church in which we were worshipping, and commended the Convocation on the fine missionary work which it had accomplished. It is of interest to note that Mr. Frank Watson, the architect of the church, played the organ for the service.

At the luncheon Bishop Garland, whom the Convocation of Germantown is always glad to welcome, availed himself of the opportunity of addressing both the men and the women of the organization, telling them of the splendid results achieved up to date by the Diocesan Campaign, and the liberal contributions which have been made from that fund to the Convocation, including some seventy-odd thousand dollars to the Cathedral foundation, the site for which is situated within its boundaries.

The Ladies' Aid, which renders such noble assistance to the Convocation, held its annual election of officers, the following being elected: President, Miss Elizabeth Brown; Vice-President, Mrs. North; Corresponding Secretary, Mrs. C. E. Brindley; Recording Secretary, Mrs. E. W. Jenkins; Treasurer, Mrs. Samuel Porcher. In their business meeting the ladies promised to continue their grants of \$200 to St. Gabriel's Mission, and \$200 to the Buck's County Centre Mission, for another year.

In the meeting of the Convocation the Dean called attention to the large territory covered by the Convocation of Germantown, and to the fact that having nearly fourteen thousand communicants, which is larger than that of sixty-six dioceses and missionary districts in the country, being exceeded in number of communicants by only twenty-three dioceses, it ought to accomplish a large amount of work for Christ and His Church. He mentioned some important events which had taken place since the last meeting of the Convocation. On November 3rd the corner stone of the Mission of the Resurrection was laid by Bishop Garland. On November 8th the Executive Council agreed to purchase for \$31,000 a lot on Briar Road near 74th Avenue in the West Oak Lane district in the neighborhood of Ogontz

Avenue. On Sunday, November 25th, the fine Parish House of St. Gabriel, Front Street and the Boulevard, was dedicated. He also stated that the Vestry of St. Luke's, Newtown, had promised to conduct the services at St. Wilfrid's, Dolington; and that the Rev. F. H. Smith had become a Missionary of Buck's County Centre Mission, and had taken charge of the work at St. Paul's, Edgely, besides his own at All Saints, Falsington.

Dr. Caley also called attention to the good work being carried by the Rev. W. O. Roome in the baby mission of the Convocation, that of St. Matthew's, near Oxford Circle on the Northeast Boulevard, stating that he hoped the Diocese might soon be able to begin the erection of a Parish House on the splendid site at Large and Comly Streets, which had been secured as a result of the Diocesan Campaign. Mr. Stanley, on behalf of the Mission, promised a contribution of at least \$200 for this year's expenses. The work there is growing very satisfactorily; but they need, and would be very grateful to receive, a Prayer Desk for the use of the clergyman, a Hymn Board, and an Alms Basin.

The Rev. Mr. Goodman reported on the successful growth of the Mission of the Resurrection, Mayfair, referring to the large and centrally-located lot owned by the Mission, and to the rapid completion of an excellent Parish House, the first of the three units to be erected on that site. And Mr. Carl Minzner, who has rendered noble service as Treasurer of this flourishing mission, made the most welcome announcement that with the month of March the Mission of the Resurrection hopes to become a self-supporting parish. Considering that the first service was held in a rented house in June, 1927, this is an almost unique record in the history of the Diocese, for a new mission to become an independent parish in less than two years. We most heartily congratulate the good people of that mission who have worked so hard and so harmoniously together.

The Rev. Charles S. Lyons was elected Secretary of the Convocation for the twenty-third time; and Mr. Samuel Houston, who has served the Convocation so well, as Treasurer for many years, was re-elected to that office. The same Committees were also re-elected, the Rev. Gilbert Pember being Chairman of the Committee on Appropriations, and the Rev. Leslie F. Potter Chairman of the Committee on Finance and Church Extension.

The Convocation agreed, at the request of the Executive Council, to present the Budget for 1930 at its meeting in May next, which is to be held in St. Gabriel's new Parish House at Front Street and the Northeast Boulevard on Tuesday, May 21st.

### SOUTH PHILA. CONVOCATION

The annual meeting of the South Philadelphia Convocation was held on January 21st in the Memorial Church of St. Paul, 15th and Porter Sts., the Rev. Stanley V. Wilcox, rector; the Dean, the Rev. Dr. Geo. H. Toop, presiding and opening the meeting with devotional exercises.

Minutes of the preceding meeting were approved. The Treasurer, Mr. F. S. McIntyre, reported no balance on hand as of this date, the unused sum of \$199.96 remaining from the appropriation, being turned over to the Treasurer of the Diocese.

Reports of committees followed. The Rev. T. E. Della Cioppa, on the work at the Church of L'Emmanuel, gave a very interesting résumé of the forty-six years' history of this old work of the Church among our Italian brethren and took occasion also to share with the Convocation some interesting details of his own life, both before and since coming to us from the Roman Communion. He was listened to with rapt attention and a resolution, offered by Dr. Floyd Tomkins, in token of esteem and of appreciation of Mr. Della Cioppa's long record of faithful and sacrificing service, was unanimously and heartily carried.

Followed the report by the Rev. J. R. Crosby on the new and interesting parochial activity in the old parish of St. Elisabeth's, where, as far as may be practicable, the work of L'Emmanuel will be carried forward.

On motion, the Dean appointed the Rev. Dr. G. W. Hodge as Historian of the Convocation, in the hope that this might be a further step in the direction of preserving historical record of Philadelphia parishes, making thus a beginning at least in the South Philadelphia Convocation.

Mr. F. S. McIntyre, of Holy Apostles, was re-elected Treasurer, and the Rev. J. F. Weinmann, of the City Mission, was re-elected Secretary, when the Convocation adjourned to a delightful supper and the very cordial hospitality of the Rector and his earnest and enthusiastic band of parish workers, many of them from the younger group, who spared no pains to make their guests feel at home and to make them feel like coming back.

Followed then the speeches by the Rev. Dr. John Mockridge and the Rev. Herbert Reese on the problem of the City Parish in the changing conditions and times.

Both Dr. Mockridge and Dr. Reese were listened to with more than usual interest as they outlined the increasing problem of maintaining the life and enthusiasm of the modern parish, left and bereft often in the midst of encroaching business in the



heart of the city, or threatened north and south by new racial conditions on the one hand and by apartment houses and floating population on the other. Dr. Mockridge was impressive as he urged that, change or no change, the city's two million people were still the Church's proper field and that though the radius of the appeal lengthens, the appeal was still the same and even greater. The business man, large or small, as witness the columns of the daily paper, makes his daily appeal not merely to the few about him but to the city as a whole—and expects and receives patronage.

In the old parish of St. Matthew's, too, the problem continues to tax the faith and the earnest thought and planning of the Rector, who spoke of his loyal people and of their support in the changing conditions and surroundings of one of Philadelphia's oldest sections, Francisville. Here, it seems, they have tried and are trying almost everything to hold and strengthen parochial life and activity. Dr. Reese knows his problems and offered many evidences of resourcefulness, trying this and that and lately with more and more success. The Sunday-school has actually grown recently, helped no doubt by the "Bus" used on Sundays at a weekly cost of \$11 to collect the children living at a distance and take them to Sunday School.

In a word, both speakers, while realizing problems, showed very plainly and inspired all to see that a problem like this is after all only a challenge.

#### WEST PHILA. CONVOCATION

The Convocation of West Philadelphia was held on Wednesday, January 9th, at the Church of the Atonement, 47th Street and Kingsessing Avenue.

It was a memorable meeting, for it was really the first time that the Woman's Aid of the Convocation shared in the missionaries' reports. The chief subject was the work among the negro population of West Philadelphia. At the October meeting, a committee had been appointed to report to this meeting on the increase of the negro population in our midst and a very admirable printed report was presented at the men's meeting by the chairman of that committee, the Rev. Mr. Collins, rector of the Church of the Atonement.

Mr. Collins gave striking statistical information based on authoritative sources of the increase in the colored population of the city, and more specifically with reference to the increase in the West Philadelphia district as compared with the general city increase.

The colored population of the entire city, Mr. Collins showed, was 84,459 in 1910. In 1928 it had grown to 178,000, an increase of 93,541, or 110 per cent. During the same period in West Philadelphia it had increased from 10,920 in

1910 to 35,000 in 1928, representing an increase of 24,080, or 220 per cent, exactly double the rate of increase in the city as a whole. Dealing more directly with the situation in West Philadelphia, Mr. Collins gave figures comparing the colored population north of Market Street with south of Market Street. North of Market Street in West Philadelphia in the period 1910-1928, he showed, it had increased 279 per cent, mounting from 6,418 in 1910 to 24,380 in 1928. South of Market Street in the 1910-1928 period the increase was 135 per cent, or from 4,502 in 1910 to 10,620 in 1928.

As a result of this committee's report and the discussion therefrom, a permanent commission was appointed to consider and report what the Convocation could do towards the upbuilding of the parishes for the colored people in West Philadelphia. This commission consists of the Rev. Mr. Collins, chairman, the Rev. Messrs. McFetridge, Bright, Steinmetz and Messrs. Lippincott, Hall, Simms.

After the dinner served by the ladies of the parish, reports of the missionaries were read before the combined attendance. The Convocation has only one mission for white people, St. Titus, Elmwood, of which the vicar is the Rev. Mr. Hopkin. The Rev. Mr. Bright read another of his very interesting reports about his work at St. Monica's. They have just moved to their new plant, that formerly belonged to the parish of the Holy Comforter, 48th Street and Haverford Avenue, although for the present a Sunday School is being held in the old St. Monica's on Woodland Avenue. Their new church is in the midst of an ever-increasing colored community and they expect to grow with it. The Rev. Arthur Moore reported for St. Cyprian's. Here, for the second summer, a very successful daily Bible School was held due to the generosity of certain parishes in West Philadelphia.

A pertinent discussion followed these reports in which Dr. Steinmetz, Archdeacon Phillips, Rev. Mr. Thomas of St. Barnabas', Germantown, and Dean Cox took part. Each one had something worthwhile to say and Dean Cox was especially interesting in telling of the work of the South African Church with the native tribes.

Mrs. Kennedy, the president of the Woman's Aid, announced that it would hold a Garden Party on June 6th at the home of Mrs. Clifford Jones in Wynnewood. And Mrs. Loving, the chairman of the Social Service Committee, reported on the extensive work that committee does in the city hospitals, more especially at the Philadelphia General.

Such an interesting meeting is bound to bear fruit and the Convocation is alive to its distinctive work.

The secret of getting on is getting started.

#### NORTH PHILA. CONVOCATION

The Convocation of North Philadelphia met on January 16th at St. George's, Richmond, the Dean presiding. Bishop and Mrs. Garland were able to be present for most of the session. The Bishop spoke on the building that the Diocesan Campaign has made possible in the Convocation and in the Diocese as a whole. Reports were received from the various missionaries. Miss Bell, reporting for The Woman's Aid, announced two special gifts, one of \$100 to the Rev. Henry S. McDuffey, now retired, who for many years has done faithful work in charge of St. Augustine's Mission; and the other of \$300 to Deaconess Young to aid her with her work at St. John's House, Northern Liberties.

The speaker at supper was the Rev. A. J. Arkin, Priest in Charge of St. George's, Richmond, who gave a most interesting account of his twenty-seven years of work in building up St. George's, Venango, and St. George's, Richmond. In addition to the two missions, Mr. Arkin's influence has made itself felt in securing a public library, playground, public square, university extension center, and various other helpful agencies in the community life.

#### LETTER OF APPRECIATION

Following is a letter received by Miss Emma L. Gale, Hostess of the Apprentices' Room and Executive Secretary of the Auxiliaries of the Seamen's Church Institute.

"S. S. 'MANCHESTER DIVISION,'  
"Phila., Dec. 23, 1928.

"DEAR MISS GALE:

"Just a short letter in which I ask you if you will kindly thank the persons who were most kind in giving me the lovely scarf and ditty-bag which I received from you the other evening. I am sure we can't appreciate them too much for the trouble and time they have spent in making these lovely scarfs and bags for us people.

"Although we can only give them our thanks and appreciation, I am sure they will be amply rewarded for their good work by our Lord.

"In closing I ask you if you will give these people my wishes for a Happy and Prosperous New Year, and wishing you the same for yourself.

"With kindest regards.

"From JOSEPH MILLER,  
"5th Engineer."

He that taketh up the burden of the fainting,  
Lighteneth his own load;  
The Almighty will put His arms underneath him,  
He shall lean upon the Lord.



## Rare and Valuable Collection of Ecclesiastical Art Pieces is Donated to Cathedral Chapter of Diocese for Cathedral

Through the interest and generosity of Mr. William Ellis Scull, a member of the Cathedral Chapter of the Diocese, a collection of twenty-eight pieces of Ecclesiastical Art, some of them dating back 600 years, has been presented to the Cathedral Chapter. Ultimately the entire collection is to be placed in the Cathedral of the Diocese in Upper Roxborough.

Until such time as a building of the Cathedral group may be completed in which the collection may be safely and suitably exhibited, the entire twenty-eight pieces have been loaned by the Cathedral Chapter to the Art Museum on the Parkway, where preparations are being made for their exhibition, and where they may be viewed by members of the Church.

Prominent in the collection is a column twenty-six inches long dating back to the early part of the twelfth century. A

photograph of the column accompanies this article. The column was given to Mr. Scull by the Dean and Chapter of Lincoln Cathedral, England, because of Mr. Scull's close connection with Lincoln Cathedral and also because of his interest in the restoration of the towers of Lincoln Cathedral. Mr. Scull's interest in Lincoln began at the time he was confirmed by Bishop King in the Chapel of the Palace, where he was visiting during the time of the trial of the Bishop by the Archbishop and Privy Council for some of his High Church practices.

There are many in the Diocese of Pennsylvania who may recall the visit to the Diocese in December, 1922, of the Very Rev. T. C. Fry, Dean of Lincoln. Lincoln Cathedral dates in part from William I and Rufus.

Mr. Scull, while visiting the Dean of Lincoln in 1924, climbed with the Master of Works to the top of the tower in process of reinforcement, and on returning to the Deanery wrote the following letter, which has been reproduced and posted over the collection boxes in the Cathedral and about the inns of Lincoln:

"1924

"MY DEAR DEAN:

"I have today made a thorough examination of the work of reconstruction of the towers, and as one accustomed to building in America, I give my unqualified approval of the method employed and renew my subscription of a year ago.

"I hope Americans of English descent will appreciate their inheritance from these old temples and will be generous in their donations toward their preservation.

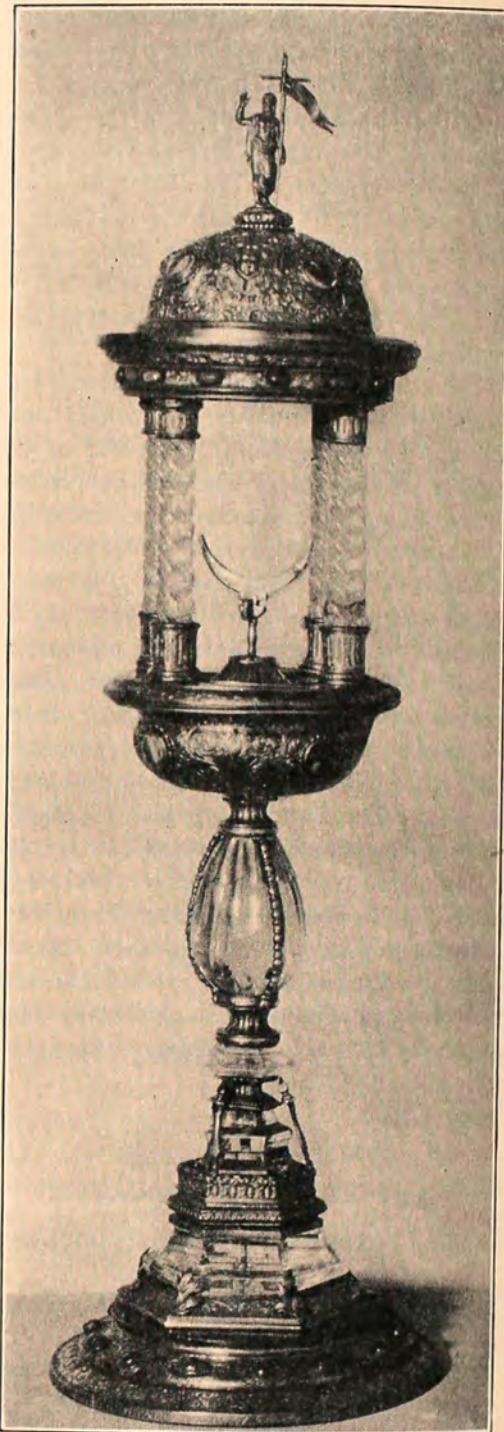
"Faithfully yours

"WM. ELLIS SCULL."

The above letter was suggested by an unfortunate remark made by someone in the town of Lincoln. The Dean said he was glad to have such a helpful letter from a Philadelphia Quaker and stated that the receipts in the boxes had been decidedly increased.

The column presented to Mr. Scull is described by Dean Fry in the following statement as of September 7, 1928:

"This stone is part of a column belonging to a Norman door inserted by 'Alexander the Magnificent,' Bishop of Lincoln, in the west front of the old Norman Cathedral built by Remigius, First Norman Bishop of Lincoln, who died under Rufus. The stone has been presented to Mr. W. Ellis Scull of Philadelphia (to be ultimately inserted in



Lombard Monstrance in heavily worked metal gilt and crystal, studded with semi-precious stones.

the Cathedral in Philadelphia) by the Dean and Chapter of Lincoln.

"T. C. FRY,

"Dean of Lincoln.

"*Fausta omnia precatus*"

Another notable unit of the collection is described as "A Primitive Picture of Our Lord and Sadducees," reckoned to be more than 600 years old. Dean Fry of this writes:

"A Primitive, seen by Christie in London and by Beitly, Assistant Curator of the Nottingham Art Gallery, who is our best local authority on old art, and agreed to without question by the latter, and by others interested in ancient pictures, to whom it has been submitted, and all of whom have accepted its title to an ancient Primitive without question."



Part of a Column belonging to a Norman door inserted by "Alexander the Magnificent" in the West front of the old Norman Cathedral, built by Remigius, First Norman Bishop of Lincoln, England.



Also included in the collection, and a photograph of which appears with this article, is one Baroque period Tryptich attributed to the Flemish School. It is understood to have been formerly the property of the late Emperor Francis Joseph I of Austria, and was given to him by the late Prince of Wurtemberg as a present on some birthday occasion. Its authenticity is vouched for by Prof. Dr. Weiss.

Another of the interesting pieces in the collection, a photograph of which also is shown with this article, is a Lombard Monstrance in heavily worked metal gilt and crystal, studded with semi-precious stones. It bears the inscription:

"Federico Borromeo Grati animi causa ob eretioem Collegi nobilium vidarum in Medio Anno MDCXV."

Translated into English the inscription tells of a grateful spirit for the erection of a College for noble Widows in the year 1615.

Following is the complete list of the collection:

Antique French Limoge Enamelling "Jesus in the Garden," with old gilt leather mounting. Seventeenth Century.

One Crystal Cross mounted in silver gilt with pedestal of rock crystal of the Venetian Bizantine Period.

One Russian Cross in silver gilt studded with gems and an enameled design of the Crucifixion on the back. Beginning Eighteenth Century.

One copper gilt Ikon. Inscription—"Christ Pantocrator" (Lord Almighty). Figure in the center—Jesus Christ "Come receive the blessing of my Father." On the right—The Holy Virgin "Lord of Heaven bless you." On the left—St. John "He who follows me is greater than I." Below—St. Nicholas and St. John the Baptist. Around the border: 1. Archangel Gabriel, 2. St. Nathalie, 3. St. John Divine, 4. St. Tatiana. At the bottom: 1. St. Sosim, 2. St. Simon.

One, Ikon "Jesus in the Temple," with the following inscription: "90 carat gold. 16" x 12", 930 grams. 2 pounds, 26¼ ounces (Russian weight). Sculptor—Shiloff. May 23, 1756 yr. This Ikon was blessed by the Emperor Paul I for the wedding of Her Highness Princess Pauline Peter Lopoykhin."

One Reliquary in silver and rock crystal containing a figure of the Virgin, end of Eighteenth century.

Figure of the Christ in ivory on a silver gilt tablet, studded with lapis and garnets. End of eighteenth century.

One Russian Crucifix in silver gilt. Hall Marks: Moscow (St. George), 84-84% pure silver. P. K.—maker. L.B. — 1815. From the collection of Sir William R. E. Smart, M.D., K.C.B., K.L.H., Medical Inspector-General, R.N., Hon. Physician to Queen Victoria, who served as M.O. with H. M.



Baroque Period Tryptich Attributed to Flemish School. Looked upon as one of finest and rarest paintings in ecclesiastical style of this period.

Diamond during the Crimean War. Taken from one of the churches in Sebastapol, in 1854.

Panel of Flemish painted glass, "The Crucifixion," sixteenth century.

Pair of old silver and rock crystal Holy Oil Vessels, studded with malachite, about 1800.

One Lombard Monstrance in heavily worked metal gilt and crystal, studded with semi-precious stones. Inscription: "Federico Borromeo Grati animi causa ob eretioem Collegi nobilium vidarum in Medio. Anno MDCXV."

One early English Processional Cross in embossed gilt metal, fourteenth century.

One Benedestro, Spanish, in silver gilt and jewelled with seven wax baroque medallions, with the following inscription on the centre medallion: "Ecce Agn Dei qui Tollit Pec Mundi; Innoc XIII P.M. 1722."

One Baroque period Tryptich attributed to Flemish School.

One Italian relief in leather of the "Flagellation." About 1600.

One carved Teak Figure of St. Augustine, modern English.

A Primitive picture of our Lord and Sadducees may confidently be reckoned over 600 years of age.

One carved stone column, 25" x 7", part of a column belonging to a Norman door inserted by "Alexander the Magnificent" Bishop of Lincoln, in the west front of the old Norman Cathedral built by Remegius I, Norman Bishop of Lincoln, who died under Rufus.

One Crucifix in ivory on an ebony cross containing four relics. Ep. Louis XIV.

One Crucifix on a pedestal of ebony inlaid with tortoise shell, with figure of Christ "en buis" (boxwood). Louis XIV.

One large crown in silver. Period Louis XIV.

One pair of Church standard candlesticks, silver plated on red and yellow copper. Period Louis XIV.

One Arabic Koran. Musselman date 1174. From the succession of the old Sultan Megit.

One antique Italian silver figure of St. Lucien. Period 1600-50.

One sixteenth century Japanese Zushi, black lacquer, with double folding doors enclosing a standing figure of Jizo holding a jingle staff.

One seventeenth century "Chapel of the three gems," the Buddha represented by a tablet with the invocation "Hail to the Jewell of the Lotus," the Law and Congregation by two seated figures.

One Burmese brass shrine representing the eight-armed elephant deity, seventeenth century. The Japanese shrines were formerly in the collection of the late Dr. Duncan; the brass shrine was from a collection of the late Lord Dalziel of Wolmer.

One Idol in ivory, jewelled and inlaid with mother of pearl, with numerous emblems.

One Idol in brass gilt, studded with coral and shell.

The latter two are the six-armed Idol Gombo or Makahala, the most venerated Deity in Tibet.

#### TODAY

"We cannot change yesterday, that is clear,  
Nor begin tomorrow until it is here:  
So the only thing left for you and for me  
Is to make today as sweet as can be."

—Selected



## Purposes of Lent

A Meditation by the Rev. Charles Jarvis Harriman

Lent has a strong hold on most of us. We look forward to its approach without distaste, but with pleasure as a rule. Whatever good intention one has in mind, when it comes to selecting a time for putting it into effect, is it not true that Lent occurs most readily to our thought? It is one of the good effects of the use of the Christian year that this should be so. Without being enslaved to times and seasons, their proper use is helpful to us. Gratitude and our civic sense are associated with Thanksgiving day. Gifts and merriment are suitable accompaniments of Christmas. When it comes to Lent, are we sometimes in danger of being vague? Is it religion in general and religious concerns without discrimination which we associate with the season? If such a tendency there be, it will not be difficult, surely, to be more definite.

Lent is preparation for Easter. The day of Our Saviour's victory over death is the great feast of the entire Christian year. Everything else turns upon it, from Septuagesima to Trinity. Its weekly commemoration displaced the Jewish Sabbath by the Christian Lord's day, and every Sunday is Little Easter. The balance of truth and practice which requires also the weekly fast on Friday in memory of Calvary, suggested Lent as a preparation for the annual feast. Lent is a fast of forty days preceding Easter.

Lent is for penitence. Sorrow for sin is part of the normal attitude of the Christian. Sorrow, of course, need not be gloom, and must not be despair. But sorrow there must be. Is it not precisely the holiest persons who feel it most? Selfishness interferes with what we ought to do. Pride poisons our motives. It is easy to be unseeing, so engrossed in our own concerns that we do not care as we ought for the things of others. Prosperity tempts to self-indulgence, and the powers of darkness make such insistent suggestions. A general good intention so easily becomes wilful persistence in getting our own way. The more we make progress in correcting our more glaring faults, the more our eyes are opened to the imperfections that remain. New areas of possibility come within our view. We realize repeatedly some duties disregarded, some opportunities let pass, some capabilities undeveloped.

When we have done all, we must say we are unprofitable servants. So long as man regards himself alone, it may be possible for him to retain some self-complacency. It violates due proportion, and is impeded by any sense of humor; yet it can be done. But when he recollects his Master, he recalls that he himself is not a sovereign in his own right, but a servant. His service is perfect freedom. His Master is no tyrant, but the perfection of all that Father and Brother could mean. "Henceforth I call you not servants; but I have called you friends." It is when man contemplates himself in this aspect that he most keenly feels unworthy.

Lent is pre-eminently the season for the expression and the deepening of this sense of penitence. Shrove-tide and Shrove Tuesday took their name from the ancient custom of absolution or shriving as the introduction to the Lenten season. Ash Wednesday took its name from the custom of the public giving of ashes, put on the head or hair, representing in miniature, so to say, that actual sitting in sackcloth and ashes of which we read in the Old Testament. The Liturgical Epistle gives the keynote, "Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning." The Gospel follows, with Our Lord's own words about fasting, from the Sermon on the Mount. The collect calls on God who forgives the sins of all those who are penitent, and begs that He will create and make in us new and contrite hearts. The prayer in which all join in the Penitential Office asks the same thing, "Turn thou us O good Lord, and so shall we be turned."

Lent is a time for turning. A longer word for turning is conversion. Conversion may be sudden, as it was for Saul on the Damascus road. It may come early or late. But one thing is sure, it must be renewed and repeated. As often as the ship falls off its course, be it ever so little, it must turn. When we have been deflected by self interest, by fear or favor, much or little, we must turn back to God. We must thus convert ourselves and be converted. Lent, by its annual recurrence, acts as a reminder of this duty. It furnishes an occasion and affords an opportunity. What we might postpone or neglect if left to ourselves is made more easy by the general response to the call of Mother Church. To set apart this period for the purpose strengthens our resolution and relieves us of conflicting calls and possible distractions such as public festivities and gala occasions. Its periodic recurrence becomes an agreeable habit. "Welcome, dear feast of Lent."

The Prayer Book gives tables of Feasts and Fasts on page xxiv. Ash Wednesday and Good Friday alone appear as Fasts without qualification. The Forty Days of Lent are listed first among the Other Days of Fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion. Fasting is going without food. Reducing the amount eaten is a milder form of fasting. Abstinence is going without some particular food. To choose our own means for carrying out this intent is undoubtedly part of the freedom with which Christ made us free, and which our portion of His Holy Church respects. In practice, however, the individual often finds it a burden to devise his own observance unaided. He tends to repeat and stereotype his ideas, which are often borrowed from others. Many, for example, give up candy or tobacco in Lent. Thus, the attempt to have each decide for himself tends to end in some general conformity after all. One compares



the more recent and local custom with the general and ancient expression, and is likely to say that the old is better. It seems to be due to such a process that an increasing number of Churchmen fix on flesh meat as the object of their abstinence. Meat is the chief part of dinner. To abstain from meat is not a hardship, but a convenient way to exercise self-control in things indifferent. Of course, we should always say No to pleasures when they are wrong. It is a good exercise in self-discipline to say No to pleasures that are not wrong. Our will is strengthened to make principle and not appetite our guide.

A customary and convenient practice is to abstain from meat during Lent on Wednesdays as well as

Fridays; and to eat meat at only one meal on other week days. Sundays, of course, are in Lent but not of Lent. On all forty week days, a degree of fasting may be maintained by taking only one hearty meal, and taking less than usual at the other two.

Our Lord approved fasting by His own example. In the Sermon on the Mount He said, "When ye fast." Again, He said, "Then shall they fast in those days." Like the prophets before Him, He taught that the spirit and intent were all-important. Fasting and abstinence are means, not ends. Rightly used, in addition to public and private prayer and almsgiving, they are the appropriate exercises for Lent. And if we keep a good Lent, we shall enjoy a blessed Easter.

## Religious Drama As Worship

By MISS MARY SIMMS

Miss Simms is Secretary for Religious Drama of the Diocesan Commission on Church Schools, Department of Religious Education.—Ed.

It is Sunday, the Sunday in December when the Form of Worship known as the Manger Service is to be held in the Church. From all parts of the neighborhood come the boys and girls of the Church School. Tiny boys and girls they are—little boys and girls, and grown-up boys and girls. All come to the Church door and all are bringing gifts. They enter the Church reverently, expectantly, lovingly, with almost bated breath, for is not the Christ Child to be there, shining forth upon them as a Glorious Light from His rude bed, just in front of the Altar, and are they not coming as the Shepherds and the Wise Men of old, coming to adore and bring gifts?

This is a new form of worship and drama of great power.

Today the boys and girls in a large majority of our Church schools are learning the real meaning of Christmas, for have they not approached the Stable in Bethlehem and placed their gifts on the Manger-bed of Him who is God's greatest Gift to us?

In recent years Santa Claus has practically passed out of our Church schools. Leaders realize that the great climax reached at the Manger-bed of the Christ Child must be maintained.

The Sunday after Christmas in the evening many Churches use such beautiful forms of dramatic worship service as Rosamund Kimball's "Nativity." The worshippers in the pews who join in the hymns cannot help but be gripped by the reverence of Mary and Joseph; by the joy of the Shepherds and the wonder of the Wise Men, and the meaning of Christmas comes to them more intensely and completely than ever before.

In the Parish Houses such plays as "Shepherds All," "Why the Chimes Rang," "The Least of These," "Where Love is God is," "The Spirit of Christmas," "The Blessed Birthday," and "The Dust of the Road," all of religious theme and each teaching the Christmas lesson in its own particular way, are the plays in demand.

Christmas and Easter, our two greatest festivals, of course provide the greatest occasions for religious drama done in the Church, but other Church seasons are beginning to come into their own, and so at Epiphany we use the great candle light service, when the kings arrive with their gifts and the Christ candle is lighted with the words, "Jesus said, I am the Light of the World," and the service ends when the light from the Christ candle has lighted the candles of the people who go away carrying the news into outer darkness.

Then comes Lent with its own particular need, and missionary plays are very much in demand—plays that teach our boys and girls the spirit of Christianity, ways of obeying the command of the greatest of all missionaries: "Go ye into all the world and preach the gospel to every creature." At this time we use such plays as "The Message of the Christ Child," "Go Ye into All the World," "Alice through the Postal Card," "The Cross Goes Westward," "The Sunset Hour," "The Wishing Stone," and many others.

During Holy Week and at Easter we live again through all the terrible tragedies and joys of those seasons, because we are reverently studying and acting "The Terrible Meek," "A Mirror for Souls," John Masefield's "Good Friday," "Darkness and Dawn," "Go Tell," "Easter Morning," "The Resurrection," "Why didn't You Tell?" or that old sixteenth century play, "The Resurrection of Our Lord."

Much of our Church instruction is made

more concrete through the use of such plays as "The Little Pilgrim and the Book Beloved," "Lady Catechism" and the parents understand better what is being done in the Church school for their children because they have seen the pageant, "Mother Church and the Child," presented in a Sunday Service.

In the last seven years there has been a remarkable increase throughout the Diocese of Pennsylvania in the demand for religious dramas, especially for mystery plays; that is, those plays which deal with the major events in the Life of our Lord.

The Library of Religious Plays to be found in Room 30 in the Church House in Philadelphia is constantly growing and contains plays of so many descriptions that it is always possible to find one that will meet the requirement of any parish.

Christmas and Lent and Easter find us going to St. James, Philadelphia, St. Paul's, Overbrook, St. David's, Manayunk, The Chapel of the Prince of Peace, Old Christ Church, St. Asaph's, Bala, St. Matthew's, Philadelphia, St. Stephen's, The Atone-ment, St. Timothy's, Roxborough, St. Philip's, St. James the Less, All Hallow's, Wyncote, St. Elisabeth's, Holy Apostles, St. John's Free, The Church of the Saviour, The Chapel of the Mediator, Calvary, St. Luke's, Germantown, Our Saviour, Jenkintown, and we go to adore at the Manger, to weep at the Cross, and to find joy in the Living Christ at the Empty Tomb. To these Churches as well as to many others we go at these seasons because we desire to make an act of worship and through the medium of the religious dramatic service we are given the blessed privilege of worshipping more intensely.

"Meek souls there are who little dream  
Their daily work an angel's theme;  
That the cross they bear so calm  
Will prove in heaven a martyr's palm."



## The Woman's Auxiliary Department

Edited by CLARA M. BREED

### The Continued Light of Epiphany

The Light of Epiphany continued through the season as we approach Lent, this great missionary season of the year. Those who have received the Light of knowledge, may make fresh resolutions that *their* light may be passed on to those who have not been so fortunate. Truly the wise writer of Proverbs says, "The spirit of man is the Candle of the Lord," and in some ways we may all be candles for there are always lights to be passed on, if we have kept ours bright. There is our Confession of Christ not only in our lips but in lives, our active service in giving of ourselves, our efforts to control worldliness, our study of the Bible. Our influence on those around us will prove whether our lights are well trimmed, and we know that there will be little light if there is indifference, lukewarmness or apathy.

So let our Lights shine.

In January, when the new officers elected are starting in on their responsibilities lately assumed, we give them a warm welcome and wish them the success of those who have preceded them, and who have so faithfully served their committees. There have been few who have more faithfully and efficiently served, not only their committees but their Diocese and their Parish, than Mrs. Charles R. Pancoast, who went out as chairman of the Foreign Committee recently after many years of devoted service. To those not coming directly in touch with the Executive Offices, it is perhaps difficult to tell how wonderful Mrs. Pancoast has been, in bringing not only Foreign Committee work and the field work to those who were unable to keep in touch, but in explaining the new ways and the new methods, all of which have been made clear. She has impressed on her hearers an understanding and interest, that have compelled them to action and to work. One could hardly name Mrs. Pancoast as Chairman of the Foreign Committee alone, for she was in touch with the work of the whole Mission field as well as the workings of the National Council and has shared that knowledge generously where information was necessary.

We know that Mrs. William J. Haines, who succeeds as Chairman, will continue most competently, and forcefully, to carry on the inspiring meetings that have always marked the work of the Foreign field; and we rejoice not only in having such a power still in the chair, but in knowing that Mrs. Pancoast will not be lost to the Diocese in the work still in her hands.

On December 19th, Mrs. William Wyllie spoke before the Foreign Committee and told a story that brought tears to the eyes and throbs to the hearts of all who heard her. Twelve years ago, she and her husband and

their four small children went to carry the Gospel to the people of Santo Domingo. They found a beautiful island of 28,000 square miles and a population of two million people, pitifully poor and primitive, only 60,000 English speaking. There were few roads, no sanitation, no schools, and yet it was the very cradle of our American civilization. They were pioneers indeed. But consecration, prayer and self-sacrificing labor brought their reward and today eighteen missions and eight schools stand as monuments to their zeal. They are inadequate and sadly lacking in equipment, but they are doing great things for the Santo Domingans.

Two churches are badly needed. Last July an Englishman offered to give a splendid piece of land for the Church in the city of Santo Domingo, upon the condition that it should cost, without furnishings, \$25,000, and that it should be built within the year. Where was the money to come from? Mr. Wyllie could not leave, and so Mrs. Wyllie determined to go to Washington to plead the need of Santo Domingo. Her days were more than full, teaching, holding services, ministering as doctor and nurse to the people, yet she found time to earn enough money to bring her to the General Convention, by baking and catering, over a two-burner oil stove, for the British and American consuls. During her absence someone knelt constantly before one altar after another, praying for her success as she lay the cause of Santo Domingo before the Church at home, that had heretofore done nothing to help Santo Domingo. She was promised the first \$25,000 of the Corporate Gift which is to be raised by Easter. This Diocese is to raise \$2500. Our Government is opening up this virgin country, which is rich in oil, mines and sugar. The Church has a splendid opportunity. Let every one feel it a privilege to have a share in upholding the hands of these two great missionaries, Archdeacon and Mrs. William Wyllie, who are giving there lives in a splendid way for the Church and the people of Santo Domingo.

A message brought from our North Carolina mountains by Miss Drinker strongly appealed to all who heard her. She gave, as all who work among those splendid people in the mountains, the feeling that the work there is very satisfactory when properly handled; and Miss Drinker and the good fairy Mrs. Donald McRea seem to have opened the hearts of the people, who show all the fine qualities, sturdy independence, honesty and hospitality. Mrs. McRea has given the church as a memorial and Miss Drinker lives at her house. There are ninety-five houses, and about two hundred or more children who come to the mission house, where they are taught everything that can help



them spiritually, mentally and physically, and, as much stress is laid on education, many boys become good students and return later to teach in their turn. Penland is stretching beyond its limits and the work where Miss Drinker was particularly interested lies across a stream which must be forded. She needs money for a horse, as even there horses cost 75 cents an hour. The Domestic Committee went over the top in completing all pledges.

At the last meeting of the Indian Hope Committee the Specials for next year were discussed. It was voted that we give \$1000 to Mr. Hastings of St. Michael's Mission, Ethete, Wyoming, towards the water supply, the total cost of which will be \$23,000. The water has had to be hauled three and a half miles from Wind River with a temperature often twenty degrees below zero. The government refused to renew the contract for tuition, amounting to \$8500, unless water was installed by January, 1929, so the work *had* to be started. Mr. Hastings was ordained to the diaconate on December 16. It was voted to give \$500 to the Hare school mission, South Dakota; also voted \$500 to the Hospital of the Good Shepherd, Fort Defiance, Arizona. This completes the Specials for next year.

The Diocesan meetings seem to bring out some very

interesting points, one being the impression of the co-ordinated strength and also that of unco-operative weakness. If all work together, no matter to how many parishes or how many Convocations the members belong, the work is bound to go forward. Comparisons were asked for as to the religious attitude towards the festival of Christmas by the general population and from all parts of the town. Eye witnesses on the street and community celebrations all seemed unanimous that it was encouraging for Christians. Being the Annual Meeting, the various reports of outstanding activities were read and these reports showed that the Committee is in touch with the social work of the Diocese; to some extent informed as to work among the foreign born; the Industrials; the prisons; have fulfilled some obligations and answered emergency calls for a variety of needs not on the budget. As a body, the Committee has been interested in the homes for the aged and infirm in the work of the Philadelphia Hospital. It has been a sort of clearing house for information concerning Diocesan activities, and a stimulating factor in the interests which to be kept alive must have ideas as well as support. It would be encouraging to have more members, as only fifty parishes are represented.

#### HOSPITALITY FOR VISITING MISSIONARIES REQUESTED

The Hospitality Committee of the Woman's Auxiliary would be glad to have the names of several people who would be willing to have missionaries stay with them for short periods of time during their visit in the Diocese. These missionaries come at the request of the Speakers' Bureau and cannot be expected to pay board while they are here. Anyone who would like to help in this matter, please communicate with Mrs. J. Alison Scott, 1917 Panama Street. Telephone number, Pennypacker 7642. Here is a chance to do real missionary work and meet some of our representatives in the field without leaving home.

#### ALTAR GUILD OF THE DIOCESE

The fourth Corporate Meeting of the Altar Guild of the Diocese will take place on Thursday evening, February 28th, at the Churchwomen's Club, 124 S. 22nd Street, Philadelphia. The program will be: 6 P. M., Supper (35 cents), followed by a conference on various branches of altar work, and at 7.45 the Rev. Albert H. Lucas will lead a "Pilgrimage" through St. James' Church with instructions on the church and its appointments. This should prove to be a very pleasant and profitable evening and if anyone not belonging to the Guild wishes to be present and will notify Miss Elizabeth J. Lea, The Wellington, 19th & Walnut Streets, she will see that there is a place for them. All members of the Guild will receive notices from the secretary.

#### ALL-DAY MISSIONARY MEETING, FEBRUARY 20

The regular annual All Day Missionary Meeting of the Woman's Auxiliary will be held on Wednesday, February 20th, at St. James's Church, 22nd and Walnut Streets. Speakers from the Colored, Diocesan, Domestic, Foreign and Indian Fields will tell of their work, and offerings taken at morning and afternoon services for general missions. Hours of services and speakers will be announced later. All are cordially invited to attend.

#### BISHOP'S BRICKS SERVICE

The simplicity of the Devotional Service at the Annual Presentation of the Bishop's Bricks Fund, held at St. James', Kingessing, Saturday, January 12th, impressed all who were there. The Rev. B. N. Bird of St. Asaph's Church, Bala, gave a few introductory sentences which described the full meaning of the service, into which all who were present joined heartily. With the help of the Junior Choir from Holy Apostles', Philadelphia, and the Senior Choir of St. James', Kingessing, the singing was claimed by many "to be the best ever." After the service all adjourned to the Parish House, where the children had an opportunity to meet the Bishop, and he gave an informal talk in which he announced the amount of the offering, which was \$1,138.20. Ice cream was then served to all.

#### REV. DR. LUDLOW COMING TO DIOCESE FEB. 17

The Rev. Theodore R. Ludlow, D.D., Secretary of the Adult Division of the National Department of Religious Education, will be in the Diocese on Sunday and Monday, February 17th and 18th.

On Sunday morning Dr. Ludlow will preach in St. Mary's, Ardmore, and on Monday will attend the regular meeting of the Department of Religious Education.

A luncheon Conference will be held at the Central Y. M. C. A., 15th and Arch Streets, on Monday, February 18th, at 2 P. M. for Interdenominational leaders in Religious Education for Adults, and at which Dr. Ludlow will be a speaker.

#### ALASKA MISSIONARY HERE THIS MONTH

The Rev. Henry H. Chapman, of Anvik, Alaska, will be in the Diocese for about ten days from the 4th to the 15th of February. Mr. Chapman will speak at the meeting of the Domestic Committee on Wednesday, February 13th. For other engagements, please call Miss Howland, Room 37, the Church House.

A deaf lady went to a Scotch Church. She had an old-fashioned ear trumpet, shaped like a horn.

The sexton eyed her with suspicion. As service was about to begin she raised the trumpet. The alert sexton rushed to her side and said:

"One toot and ye're oot."—*Exchange*.



### U. OF P. LAYMEN'S COMMITTEE IS HOST TO STUDENTS

Ever since our church work was organized at the University of Pennsylvania, a dinner has been given to the students by the Laymen's Committee that supports the work. This dinner was held Thursday Evening, January 10th, and was one of the most impressive of these gatherings that has ever been held.

The Chairman of our Student Vestry, William M. Clark, Jr., who comes from the Diocese of New York, proved an excellent toastmaster. Mr. William A. Lippincott, Jr., the Chairman of the Committee, who has been our greatest supporter for many years, gave a very interesting talk on the way our church work has developed, and the unusual spirit of co-operation among the church representatives on the Campus, in which we have taken an outstanding part. Mr. Benjamin West Frazier, former Treasurer of the Diocese, stressed the significance of the new Christian Association building, and thanked our church people in supporting him, as the Chairman of the Board of Trustees of the Christian Association, in the erection of such a plant. The Rev. John Hill was called upon without any warning, but responded with sparkling humor, enthusiasm and power as he spoke of the satisfaction that came to him because he had this chance to really meet our students, faculty and workers here on the Campus. I attempted to express my gratitude for all that has been done by the students and the friends in the Diocese to make our progressive work stand out among the colleges of the country, and asked for a renewed and even greater support at this time when we have the most elaborate program of any church organization in the country.

Representing the students, our renowned Vestry member, Johnny Westgate, popular center on the football team, chosen on the second All-American, made a fine address. He said when he came to the University and we routed him out of bed one Sunday morning to come to Church, everything appealed to him, and the next year he made the decision to be Confirmed. Since then he has been interested in all phases of our work, especially the organization of the poor children of the neighborhood in our Campus Community Center, and as the Head Usher at the Church of the Saviour.

Mrs. Charles Hall, the Director of the Campus Community Center, referred to her work in a very helpful way, as she always does. The final and main address of the evening was made by Rev. Arthur Kinsolving, 2nd, well-known Chaplain of West Point. Chaplain Kinsolving stressed the romance, the beauty, the quest, of religion, and the necessity of saving and caring for others as well as, and more than, ourselves. From all we can discover he made about as fine an impres-

sion on the minds of our students as anyone who has visited the University.

Among those present were Mr. Samuel F. Houston, Mr. W. W. Frazier, 3rd, Professor Thomas A. Budd, Professor Louis Dick, Mr. Thomas B. Prichett, Mr. Edward C. Bendere, Mr. Edward C. Wood, Mr. Walter W. Fricke, Rev. John Shryock, and we so deeply regretted the absence of Bishop Garland, who has personally directed a great many of our student advances.

J. R. H.

### 100 CALLS OF WELCOME ARE BEING MADE BY 100 WOMEN ON NEWCOMERS IN PARISH

Beginning last month and continuing throughout February, one hundred women representing the parish organizations of St. John's, Lansdowne, are making one hundred calls of welcome upon women who have come to St. John's Parish during the past months. The visitation is part of a program directed by the Rev. Charles E. Tuke, rector of St. John's, to interest women who have occasionally attended services at the church or who are unaffiliated in the life and work of the parish.

The visits are being made in preparation for a series of All-Day Meetings which have been arranged to take place every two weeks and which have been planned especially for women. The first of these meetings was held on Monday, January 21st, beginning at 10 A. M. The day's program was so arranged that time was set aside for friendly conversation and time allotted for sewing. Mrs. James Gallagher was in charge of the program for work. Luncheon was served at 1 o'clock by a committee of which Mrs. James T. Davis is chairman. After luncheon the rector addressed the women on "Women's Work in the Church," in which he showed many ways in which women can render real service.

In the meetings yet to be held the rector has arranged for special speakers to talk to the women along special lines where women are doing outstanding work for the Church in their parish and in the community. In the preparation for the calls of welcome the rector selected the names of the women to be called on and distributed them among the one hundred volunteer parish visitors in addition to encouraging the visitors to add to their lists the names of any other women with whom they are acquainted in their neighborhoods.

About a year ago seventy men of St. John's going out "two by two" made a similar visitation among men in the parish, the result of which brought additional men into active connection with the parish.

Try always to see clearly that right is right, and wrong is wrong.

### PARISH BUDGETS PROVIDE BOOKS FOR CLERGY USE

Reports coming from a number of the parishes of the Church throughout the country indicate a favorable response on the part of many to provide in their annual parish budgets \$50 or more to be spent on new books for additions to their rectors' libraries.

In a "Quadrilateral" recently issued by George W. Jacobs & Co., of this city, attention is drawn to the movement which is described as the "National Church Library Movement." In addition to providing a fund to purchase books for the use of their rector the effort is being made to induce churches to introduce or expand a loan library service with the object of making the reading of books on religion a standing practice of their whole adult membership.

Mr. George W. Jacobs, Accounting Warden of Holy Apostles Parish, who is chairman of the national committee that is forwarding the movement, in a letter to all vestries of Episcopal churches throughout the country, urges favorable action in making provision in annual parish budgets for the purchasing of books.

"Books supply an essential part of the minister's ammunition," Mr. Jacobs says in his letter. "I believe the expenditure will be returned many times, in many ways, within the next twelve months. I hope that the vestries of the Episcopal churches will be leaders in an aggressive movement to furnish their rectors with proper equipment."

George W. Jacobs & Co. is prepared to open a special account with any vestry to take care of "The Rector's Library," it being understood as part of the plan, that the library is to remain the property of the parish.

### CHURCH SCHOOL SESSION SERVICES

The Rev. J. W. B. Stewart, Vicar of the Chapel of the Holy Comforter, has published two new Church School Session Services in card form which ought to be a great help to Sunday School Superintendents. There are two theories about worship in the Sunday School, one that all worship should take place in Church at special Church School services, the other and older that each session of the school should begin with a real service right in the building where the school is held and immediately before the lesson is taught. Mr. Stewart's services are for those who hold the latter theory; they are "Session Services." There is one service for junior scholars and one for the main school, with numerous prayers for children and a Christian Pledge. He has wisely printed them on a strong card which will stand the wear and tear of children's hands.



# Confirmation Appointments, February and March

## February 1.—Friday.

Evg. Phila., St. James, Hestonville, Bishop Atwood.

## February 3.—Sexagesima.

A. M. Bryn Mawr, Redeemer, Bishop Atwood.

Evg. Phila., Holy Communion Chapel, Bishop Atwood.

## February 8.—Friday.

Evg. Phila., St. Mary Chapel, Bishop Atwood.

## February 10.—Quinquagesima.

A. M. Phila., St. Paul Memorial, Bishop Garland.

A. M. Phila., Prince of Peace Chapel, Bishop Atwood.

Evg. Phila., Good Shepherd, Kensington, Bishop Garland.

Evg. Phila., Phillips Brooks Chapel, Bishop Atwood.

## February 13.—Ash Wednesday.

Evg. Phila., St. Monica, Bishop Garland.

Evg. Phila., All Hallows, Wyncote, Bishop Atwood.

## February 15.—Friday.

Evg. Phila., All Saints, Moyamensing, Bishop Atwood.

## February 17.—I Sunday in Lent.

A. M. Phila., St. Luke, Kensington, Bishop Garland.

A. M. Phila., St. Thomas, Bishop Atwood.

Evg. Phila., Zion, Bishop Garland.

P. M. Gloria Dei, Bishop Atwood.

Evg. Phila., Incarnation, Bishop Atwood.

## February 20.—Wednesday.

Evg. Phila., St. Clement, Bishop Garland.

Evg. Phila., Holy Comforter, West, Bishop Atwood.

## February 22.—Friday.

Evg. Phila., St. Philip, Bishop Garland.

Evg. Darby, All Saints, Bishop Atwood.

## February 24.—St. Matthias (II Sunday in Lent).

A. M. Phila., St. John Chrysostom, Bishop Garland.

A. M. Phila., St. Bartholomew, Bishop Atwood.

Evg. Phila., St. John the Divine, Bishop Garland.

Evg. Phila., St. Simeon, Bishop Atwood.

## February 26.—Tuesday.

Evg. Phila., St. Elisabeth, Bishop Garland.

## February 27.—Wednesday.

Evg. Phila., St. Michael Chapel, Bishop Garland.

Evg. Phila., Calvary, Bishop Atwood.

## March 1.—Friday.

Evg. Ardmore, St. Mary, Bishop Garland.

Evg. Phila., Epiphany, Sherwood, Bishop Atwood.

## March 3.—III Sunday in Lent.

A. M. Phila., St. Bartholomew, Wisconsin, Bishop Garland.

A. M. Phila., Redemption, Bishop Atwood.

Evg. Phila., St. Matthew, Bishop Garland.

Evg. Phila., St. Andrew, West, Bishop Atwood.

## March 6.—Wednesday.

Evg. Phila., Advocate, Bishop Garland.

Evg. Phila., St. James, Bishop Atwood.

## March 7.—Thursday.

Evg. Chester, St. Paul, Bishop Atwood.

## March 8.—Friday.

Evg. Phila., St. George, Bishop Atwood.

## March 10.—IV Sunday in Lent.

A. M. Phila., St. Luke, Bustleton, Bishop Garland.

A. M. Phila., Holy Apostles, Bishop Atwood.

Evg. Phila., Crucifixion, Bishop Garland.

Evg. Phila., St. Simon Cyrenian, Bishop Atwood.

## March 13.—Wednesday.

Evg. Phila., St. James, Kingessing, Bishop Garland.

Evg. Phila., St. Jude, Nativity, Bishop Atwood.

## March 14.—Thursday.

Evg. Phila., Covenant, Bishop Atwood.

## March 15.—Friday.

Evg. Swarthmore, Trinity, Bishop Garland.

Evg. Rosemont, Good Shepherd, Bishop Atwood.

## March 17.—V Sunday in Lent.

A. M. Phila., Atonement, Bishop Garland.

A. M. Phila., St. Stephen, Bishop Atwood.

P. M. Phila., St. Luke - Epiphany, Bishop Garland.

Evg. Phila., St. Mary, Hamilton Village, Bishop Atwood.

## March 20.—Wednesday.

Evg. Phila., St. Paul, Overbrook, Bishop Garland.

Evg. Phila., St. Andrew, Somerton, Bishop Atwood.

## March 21.—Thursday.

Evg. Phila., Holy Comforter Chapel, Bishop Garland.

## March 22.—Friday.

Evg. Phila., St. Mark, Frankford, Bishop Garland.

P. M. Phila., Merciful Saviour Chapel, Bishop Atwood.

Evg. Cheltenham, St. Aidan, Bishop Atwood.

## March 23.—Saturday.

P. M. Wayne, St. Mary, Bishop Garland.

## March 24.—Sunday Next Before Easter.

A. M. Phila., Resurrection, Bishop Garland.

A. M. Phila., St. Peter, Bishop Atwood.

Evg. Jenkintown, Our Saviour, Bishop Garland.

Evg. Highland Park, Holy Sacrament, Bishop Atwood.

Evg. Phila., The Saviour, Bishop Du Moulin.

## March 26.—Tuesday.

Evg. Clifton Heights, St. Stephen, Bishop Garland.

Evg. Drexel Hill, Incarnation, Bishop Atwood.

## March 27.—Wednesday.

Evg. Phila., Holy Trinity, Bishop Garland.

Evg. Phila., Grace, Bishop Atwood.

## March 28.—Thursday.

Evg. Phila., Christ, Germantown, Bishop Garland.

## March 30.—Easter Even.

P. M. Phila., St. Mark, Bishop Garland.

## March 31.—Easter Day.

A. M. Phila., Christ, Bishop Garland.

P. M. Phila., Christ Chapel, Bishop Atwood.

Evg. Phila., The Mediator, Bishop Atwood.

## CLERICAL CHANGES

Rev. George E. Boswell, formerly Vicar of Holy Trinity Church, Hillsdale, in the Diocese of Newark, has accepted a call to the rectorship of St. James, Bristol. He took charge February 1.

Mr. Boswell entered the ministry from the Diocese of Pennsylvania and his many friends extend to him a generous welcome on his return to work here.

Mr. Boswell was born in Philadelphia in June, 1892. He was educated at the Brown Preparatory School, University of Pennsylvania, where he received his B.A. degree in 1916, and is a graduate of the Philadelphia Divinity School, class of 1918. He was ordained to the priesthood by Bishop Rhinelander in 1918. For a short time he was assistant at the Church of The Resurrection, Broad and Tioga Streets. In 1919 he became rector of St. Thomas Church, Glassboro, N. J., and in charge of the Good Shepherd, Pitman, N. J.; two years later he went to Hillsdale, N. J. During Mr. Boswell's incumbency of Holy Trinity, Hillsdale, its new and commodious Parish Hall was built, and many additional improvements made to the Church building.

The Rev. John Alleyne Howell on February 1st assumed charge of the Chapel of St. Michael and All Angels, succeeding



the Rev. A. J. Langlois, who relinquished charge on January 1st. Before coming here Mr. Howell was rector of Christ Church, Ballston Spa, N. Y., in the Diocese of Albany. He is a graduate of Kenyon College, Bexley Hall, and was ordained to the priesthood in 1896. His early ministry was in Lebanon and Middletown, Ohio, and St. John's, Cincinnati. From 1903 to 1908 he served as rector of St. Mark's, Erie, Pa., and Calvary, Golden, Colo. In 1908 he became rector of All Saints, Briar Cliff, in the Diocese of New York, until he went to Ballston Spa.

#### UNIQUE CAROL SERVICE AT CHRIST CHURCH, GERMANTOWN

An inspirational and educational feature was introduced into the annual Church School carol service held at Christ Church, Germantown, Sunday afternoon, December 30th, when "Three Wise Men" from three widely separated points of the world were present in costume and spoke on native Christmas customs in their respective lands.

The first of the three was Mr. Arthur Tai En Wu of Shanghai, China. He was attired in the formal dress of a Chinese gentleman and described the "Holy Festival of the Holy Birth of Jesus Christ," the Chinese name for Christmas. Fol-

lowing the singing of a carol the Rev. Jose Gomez, student from Mexico, who came to the country only three months ago, told in an effective way the meaning of the Christmas season to his native people. The last of the notable three to bring their gifts was Archimandrite Pantaleimon Constanpinon Papayeoryiou of Athens, Greece. All the glory of the ancient Greek Orthodox Church seemed to be present as he stood before the people in the vestments of his church and pictured the Christmas observances of his native land. Each speaker closed by repeating the Lord's Prayer in his native tongue. All three of the young men are students at the Philadelphia Divinity School.

In the words of Dr. C. H. Arndt, rector of Christ Church, who made the concluding address, it was "an inspiration to realize in such an intimate way the universal significance of the nativity of our Lord."

At this time also the Junior choir, which has been organized among the members of the school, made its first appearance and assisted the Senior choir in the musical part of the service.

This service was arranged by Mr. R. L. Howe, student in the Philadelphia Divinity School, who is Superintendent of the Church School of Christ Church.

#### FIRE SERIOUSLY DAMAGES TWO CHURCHES IN DIOCESE AND A THIRD SLIGHTLY

Fire seriously damaged Holy Innocents, Tacony, on the night of January 3rd, and on the night of January 14th All Hallows, Wyncote, also was seriously damaged. On the same night as the fire at Holy Innocents another of our churches, St. Stephen's, Philadelphia, narrowly escaped similar serious damage.

As a result of the fire at Holy Innocents the interior was so badly damaged that it will be impossible to use the building until repairs have been made. It is hoped by the rector, the Rev. William Roberts, the restoration will be completed by Ash Wednesday. Meanwhile, through the kindness of Disston Memorial Presbyterian Church, the congregation of Holy Innocents is holding its services in the Presbyterian Parish House, and Tacony Baptist Church has generously made available its property for the sessions of the Sunday School.

Only the night before the fire the rector had presented to the Bishop a class of twenty for Confirmation, and the Bishop in his sermon called attention to the extensive improvements at Holy Innocents, which the Diocesan Campaign Fund had made possible, and which had but recently been completed. The exact dam-

## AN EMERGENCY APPEAL

In spite of the most careful economy consistent with adequate service, the Home for Consumptives ends the year 1928 with an accumulated deficit of \$3008.66, which remains to be paid.

The reason for this is the failure of the giving public in Philadelphia to give to the Welfare Federation the minimum amount asked for.

In stating this we express our loyalty to and appreciation of the splendid achievement of the Welfare Federation; and it is with the consent of the Federation and by authority of the Board of Council of the City Mission that we are asking the Church to cancel our deficit.

Please send any gift for this purpose to the Right Rev. Thomas J. Garland, D.D., President of the Philadelphia Protestant Episcopal City Mission, and specifically designate the object: For the deficit of the Home for Consumptives at Chestnut Hill.

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age from the fire has not been determined. The building is insured for \$38,000, which it is believed will fully cover the damage. The organ and other interior furnishings were destroyed and are only partly covered by insurance. The origin of the fire has not been determined.

The fire at All Hallows apparently originated in the organ loft. For more than two hours the firemen battled with the flames. The rector, the Rev. Clarence C. Silvester, was in Philadelphia attending a meeting of the Monday Evening Club, when he received word of the fire, and drove immediately to the church. During the fire several firemen were overcome by smoke and one was severely burned. The organ, which was the gift of Mr. Cyrus H. K. Curtis, and which was installed shortly after the church was built in 1896, was totally destroyed, as was the roof above, while all the Chancel furnishings were either burned or badly damaged by smoke and water. The pews and the roof of the Nave will have to be refinished. The total fire damage is estimated at \$50,000, and is all covered by insurance. Until repairs have been made the congregation will use the new Parish Building for services.

That St. Stephen's Church escaped more serious damage if not total loss was due to the quick wit and presence of mind of Mrs. Gensheimer, a member of the Mother's Meeting, that was using the second floor of the Parish House. Suddenly the lights went out and Mrs. Gensheimer, who knows the Parish House so well she can find her way around in the dark, entered the room on the first floor when she saw the church was on fire. With presence of mind she opened and fastened back both outside doors, called to a passer by to notify a policeman and herself phoned to the Verger. Policemen, firemen and the Verger were speedily on the spot, and the flames were soon extinguished. The fire had evidently originated in the switchboard.

## ENJOYS READING OUR DIOCESAN "BULLETIN"

In "Findings in Religious Education," published by the Department of Religious Education of the National Council, appears the following:

"We always look forward with interest to receiving our copy of 'The Bulletin,' published by the Department of Religious Education of the Diocese of Pennsylvania, because to a large extent we depend upon it to give us a bird's-eye-view of the educational work in that Diocese. We believe that other dioceses contemplating a Training Institute would do well to secure a copy of the September number of this 'Bulletin.'"

NOTE.—Sufficient copies of "The Bulletin" have been sent to our parishes so that every teacher and officer may have one. Have YOU received yours?

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In an interview with Mr. Jacobs, of George W. Jacobs & Co., the Church publishers and booksellers at 1726 Chestnut Street, he stated that with the information in hand at present it was impossible to make any definite statement as to the date when the new Prayer Books could be expected.

"The uncertainty as to when Mr. D. B. Updike will complete his work in printing the new Standard Prayer Book seems to be the factor which makes it impossible to fix a date for publication. Mr. Updike, as everyone knows, is a most efficient and careful printer, but this very efficiency, and the relative smallness of his plant, makes for slow progress.

"It is definitely known that the complete 'copy' for the new Prayer Book has been delivered to Mr. Updike and until he pledges himself to a date for delivery of the completed Standard Prayer Book, one person's guess is as good as another's.

"It may be that within the next month Mr. Updike will have proceeded far enough for him to inform the Commission on the Prayer Book just when the printing and binding of the Standard Book will be completed and when this information is forthcoming those publishers who issue the Prayer Book for public sale will be able to at least approximate the date when they will be able to have the new Prayer Books and Hymnals in the hands of Church booksellers."

In any event, Mr. Jacobs stated, George W. Jacobs & Co. will be among the first to have the Prayer Books and Hymnals both for personal and pew use.

**WARDENS, GAME AND CHURCH**

The senior warden of a Chicago parish asked members of the parish Men's Club: "What is the difference between a game warden and a church warden?" This was his own answer: "The game warden goes out to get the poacher and the church warden goes out to get the preacher." Increasing attendance at church services in this case indicates the warden got the preacher.

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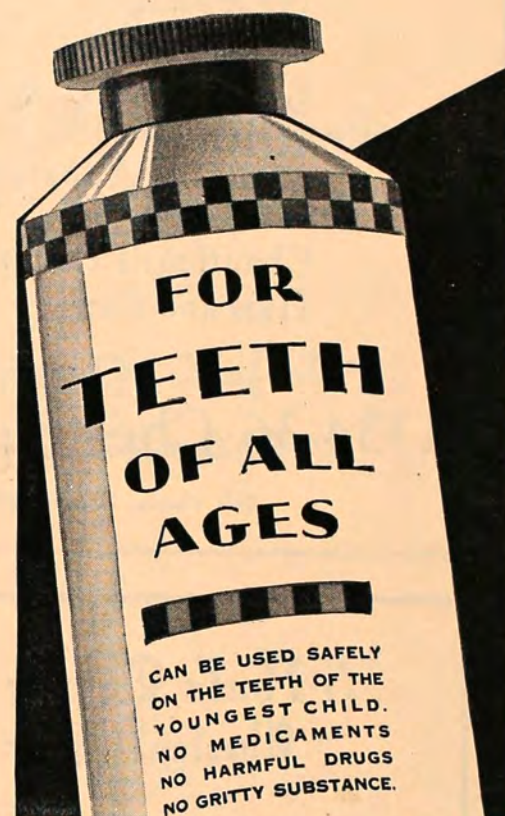
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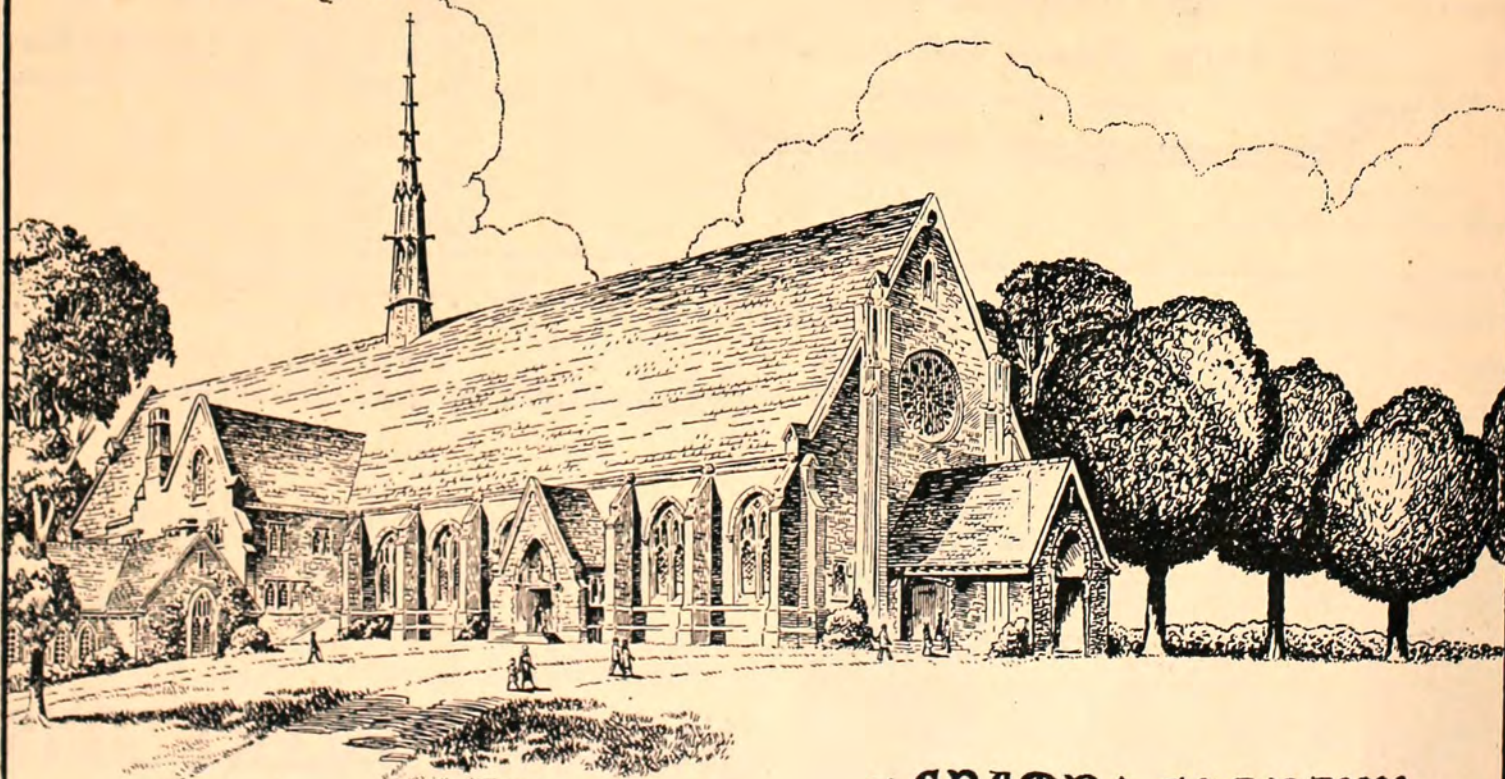
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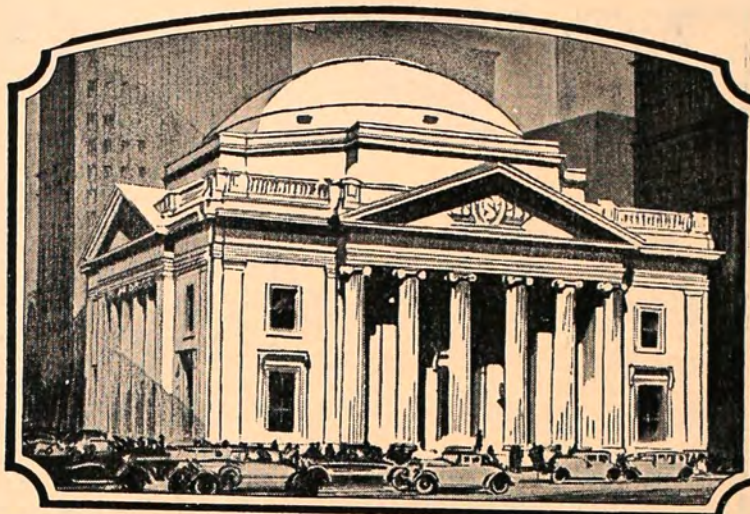
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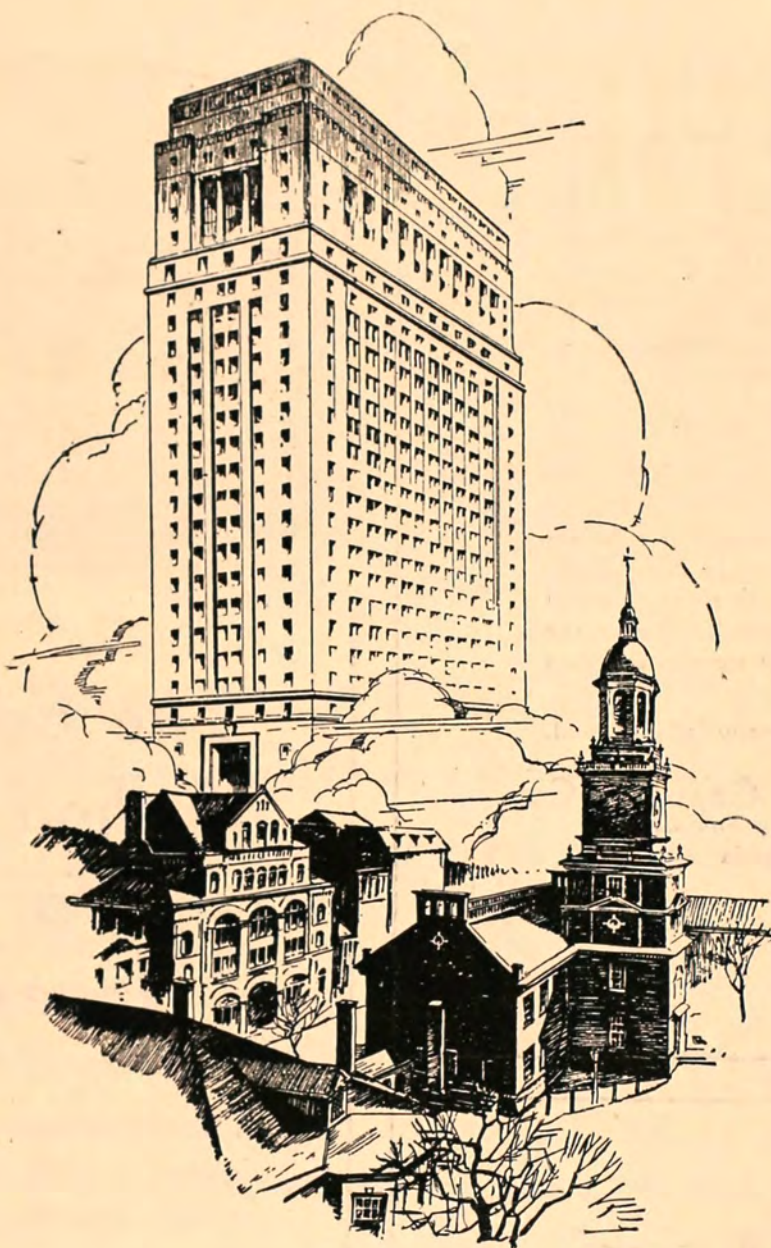
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